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CALVINIST CONTACT

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FOCUS

Carter and the Vatican

WASHINGTON (EP) — U.S.President Jimmy Carter's appointment of a personal representative to the Vatican has stirred a beehive of protest among the President's fellow Baptists. The naming of a Vatican envoy is not a new step, although Carter's choice, Miami lawyer David Walters, 60, who succeeded Nixon-appointed Henry Cabot Lodge, is the first Roman Catholic and the first Southerner to occupy the unsalaried post.

The head of the 13-million member Southern Baptist Convention said the appointment was "in violation of the spirit and probably the letter of the First Amendment to the Constitution" which provides for separation of church and state.

Baptists and other strict constructionists of church-state separation are especially vigorous in protesting the appointment because they fear it signals increased co-operation with the Vatican as headquarters of a religion.

Thanks a million

TORONTO, ONT. (EP) — Canada's largest evangelical congregation, the People's Church, again surpassed its goal in its annual faith-promise missionary fund raising, with total pledges for the coming year of $1.13 million. The amount includes $143,000 to help alleviate poverty in Haiti. The church shares in the support of 470 overseas missionaries, 35 of whom are from its own 2,000 member congregation.

Christian Yellow Pages

NASHVILLE, TENN. (EP) — Southern Presbyterians in the U.S. adopted a resolution urging members of the denomination not to patronize the Christian Yellow Pages or similar "buy Christian" directories.

The resolution said that such directories are "not only divisive among Christians, but especially discriminatory in relation to the Jewish community." The Christian Yellow Pages came out a couple of months ago, listing so-called Christian businesses in communities across the U.S. and encouraging Christians to "deal with their own kind".

The Southern Presbyterians charged that the directories are "discriminatory by nature of the fact that they run counter to the ethic of a free and open economic order by making religious subscription and affiliation the basis for entering into contract for advertising of public services."

One Easter celebration

SWITZERLAND (EP) — A consultation of Eastern Orthodox hierarchs, historians, canonists, sociologists and astronomers has recommended a step which would lead generally to the celebration of a common Easter by Eastern and Western Christians.

The step would first have to be approved by a second pre-synodic conference and by the subsequent Great Synod of Eastern Orthodoxy, the first since the Second Council of Nicea of 787. Currently, East and West celebrate Easter on the same date on the average of once every four years.

Positive approach to Christian education

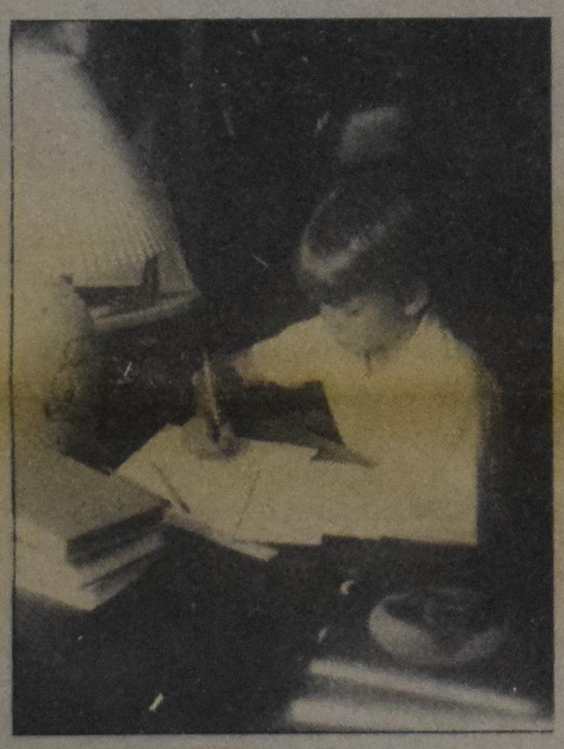
by Kenneth Swets

Mr.Swets is administrator with the National Union of Christian Schools

For the fourth consecutive year, the National Union of Christian Schools (NUCS) and the Association of Christian School Administrators (ACSA) joined in unified sessions in the annual Christian School Convention.

This year, the convention was held August 9, 10, and 11, on the campus of Trinity Christian College, Palos Heights. The convention theme was PACE, an acronym for "Positive Approaches to Christian Education."

What an appropriate theme that was! From the opening session to the closing inspirational address, delegates and visitors enjoyed an inspiring, meaningful, and, at the risk of being



repetitious, positive experience.

The 1977 NUCS-ACSA convention was well attended, with some 250 persons officially registered. A little more than 60% of those registered were administrators, though a fair amount of school board members were registered.

The setting certainly had something to do with the success of this convention. Trinity College is an attractive, compact site, with good dormitory, dining, and meeting room facilities available. With campers only about 15 minutes away, staying at what is affectionately called an "urban campsite," many of us felt like we were part of a large "family" this year. Of course, the close proximity to Chicago and all of its attractions added to the "extracurricular" enjoyment.

The fine roster of talented speakers helped give a positive feeling, too, as did the camaraderie, the fellowship, and the sharing that inspired us all.

Those who were part of this 57th annual convention have all come away inspired as PACE-setters, filled with Positive Approaches to Christian Education!

The NUCS board of directors held its semi-annual meeting on Monday, just prior to the convention.

The convention itself began at 9 a.m. Tuesday. Among those bringing greetings at the opening session was Pastor Geoffrey Shaw, executive secretary of the Pentecostal Education Committee in Newfoundland, Canada, who was with us for the first time.

After a coffee break, Mr. Greg Woznick led three successive whole-group sessions. Mr.Woznick, a dynamic speaker, inspired and challenged the delegates as he dealt with "Christian Motivation Principles," "Goal Setting," and what he called "Abundance or Scarcity."

Wednesday morning the annual business meeting of the ACSA was held. One important item of business was the election of John Postma (Chatham,Ont.) and Glen Walstra (Fremont, Mich.) as members of the ACSA executive board.

Wednesday was the day for small group sectionals, each meeting for an hour. Again this year, two sectionals "for ladies only" had been arranged: "Women in the Kingdom", led by Dr. Derke Bergsma; and a guided tour of Elim Christian School, led by the school's Superintendent, John Kamp. The rest of the conventioneers could choose from a variety of topics (most presented twice) led by some excellent speakers.

Scheduled were: Professional growth modules, Dr.Henry Triezenberg; Career emphasis in education, Dr.Chris Zichterman; Developing and using enrollment Projections, Stanley Koster; Understanding of back to basics in English, William Vande Kopple; Basis for decisional learning, Dr. Nicholas Wolterstorff; What every American should know about Canada, Dr.Jack Fennema and Mrs. Kathryn Posthumus; Using God's world, Gerald Laverman and Theodore De Jong; Scriptural approach to discipline, Dr. Michael Ruiter; Legal responsibilities of school boards, John Van Der Aa; Educational value of performance groups (Music), David Buursma; A reasonable testing program, Dr. Henry Triezenberg; Expanding enrollment from the broader Christian community, Dr.Jack Fennema.

That program covered a broad range of interests, and tied in well with the convention theme, PACE.

The fellowship banquet was held Wesnesday evening at a banquet facility near the college. This occasion was used to honor John A. Vander Ark as he retired after 24 years as NUCS director. The program included a 12-minute slide program, highlighting Mr. Vander Ark's NUCS career; a presentation of a book of letters, collected from among the hundreds received; a presentation of a Resolution of Tribute passed by the Michigan Legislature; and finally, a presentation of a plague and a cheque of $3500.... money received as gifts from individuals and the 300 NUCS member schools.

A fitting climax to the evening came as Dr. Joel Nederhood of the Back to God Hour broadcasts, gave a stirring address, "Christian school people," in which he noted the contributions of people like Mr. Vander Ark, and challenged us all to continue in our commitment to Christian education. Following his address, NUCS President Fred Hollebeek presented a plague to Dr.Nederhood that recognized his ongoing, positive contributions to Christian education.

On Thursday, August 11, the NUCS annual meeting was held. Delegates of member schools were on hand to receive reports, gratefully acknowledge the services of retiring NUCS board members Harland Navis, president Fred Hollebeek, and Alonzo Kallemeyn, and approve the proposed NUCS operating budget. Also approved was an increase in affiliate membership dues and in the regular (voting) annual membership dues.

Later that morning, the whole group enjoyed a unique panel discussion on Christian leadership. Panelists were Dr.Anthony Diekema, president of Cavin College,Rev.Bernard J.Haan president of Dordt College, and Dr. Dennis Hoekstra, president of Trinity College. Each panelist made a brief presentation, followed by a general discussion and question-and-answer period. This, too, was enlightening and very much in keeping with the PACE theme of the convention.

The 1977 NUCS-ACSA convention ended with Dr.Alexander De Jong giving a most appropriate, inspirational closing address at the final convention session.

The 1978 NUCS-ACSA convention is scheduled for August 8, 9 and 10 in Grand Rapids, Mich.

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Calvinist Contact turns to the nation

A new regular feature starts in this issue of Calvinist Contact. The paper plans to look more often at the political and social life within Canada from a Reformed perspective.

We have engaged a number of excellent writers from across Canada to look at the political parties, to conduct interviews with key politicians and to look at how we may become more involved in focusing on a Christian direction within politics.

There will be stories about Christian action across the nation and about community projects. Christian high school teacher Ben Vandezande has left his post to become involved on a full-time basis in the area of Christian outreach in the community. He will be one of the regular contributors to our politics page on page 8.

Calvinist Contact will feature educational material, study material on various national issues, all from a badly needed Reformed perspective.

INSIDE

Voting on the Prairies 2
Church news 3
The covenant 5
Pastoral Counselling 6
Evolution or creation 7
Politics 8
Book reviews 15

NEXT WEEK

Church unity in Australia

VIEWPOINT

Reflections on 1945

The Second World War was over and Europe was walking amidst the ruins. Broken bodies were being mended in army hospitals and scattered families were attempting to start a new life without loved ones.

And during that time, August 6, 1945 to be precise, The Canadian Calvinist was created. It was a "monthly publication for contact between Canadians of Reformed faith and life."

That Vol.1/1 was printed in English, on two sides of a single sheet of paper and consisted of news about the Prairies. It was 1945, a time when most among us were still recovering from the War, when food was considered a God-send and health was a blessing.

Life in Canada was much different then, as that first issue of The Canadian Calvinist reflects. There was a report on the first Reformed Christian school in Alberta located at Lacombe - the second in Canada. Then there was this paragraph: "Legislation on private schools in Alberta is in the air.A report received by the Lacombe group to the effect that no more Christian schools may be opened proved erroneous. However, state permission is required henceforth for the opening of any new school. Moreover, other legislation is contemplated and it shall be well for us who are interested in Christian education to be on the alert ... Contact with the minister of education in Alberta has been made by a committee of the Christian school board at Lacombe. Inlcuded are the Revs. Roorda and De Koekkoek, the latter having been requested to serve as its advisor." In 1945!

There were a number of church-related matters also found in that first issue, as well as a portion on civic interests. "Citizenship in the land selected for our habitation should be a matter of course among us Calvinists. Barring exceptions, our people should become citizens soon after immigration. And that not only for protection of their material interests and political privileges, but also to enable them to take active part in the public life of the nation. It seems that, due to war conditions, naturalization processes have been temporarily stopped."

A noteworthy paragraph on political involvement is also included in that first copy and that is quoted elsewere in this issue on a page designated "Politics". Let me quote just a bit from that very first issue again: "Politics are often in ill favor among our people." But Reformed Canadians were told already in 1945 to become involved in their new country and to put their Calvinistic heritage into practice.

We still talk about it today, 32 years later. This issue starts to look at Canadian political and social life from a Christian perspective. There will be interviews with federal and provincial party leaders and we at Calvinist Contact will compare party platforms. We will look at issues more closely and we will use a number of excellent writers from across Canada to discuss these things.

You know, a number of months ago the editorial council saw a tremendous need to develop in this area and for all of us to become knowledgeable in Canadian political and social life. We thought that we were embarking on a new venture, that we were expanding our role as a Reformed medium.

But we came across this very first issue of The Canadian Calvinist, forerunner of Calvinist Contact, we realized that our thoughts are not new, indeed that we are merely acting on a vision or a commitment made more than 30 years ago.

Times have not really changed all that much, have they?

by Keith Knight

NEWS VIEWS

The polls in Manitoba

WINNIPEG — Now that the Manitoba crops are in, Premier Edward Schreyer has decided that the time is ripe for a fall election. Premier Schreyer appears to be the frontrunner in political activity within Manitoba.

Schreyer led his New Democratic Party to power in 1969 and to re-election in 1973. He had planned a June election but a number of factors favored a later election date, inlcuding the fact that neighboring Ontario went to the polls that month.

During the summer months, the Premier said that he would want to wait for the crops to be in before an election call "so that the farmers can actively take part in the campaigning."

At dissolution, standings in the 57-member Legislature was NDP 31, Progressive Conservative 23 and Liberals 3. All three parties had been doing preliminary campaigning for the better part of a year.

The opposition parties will be campaigning under new leaders. Sterling Lyon became Conservative leader in December 1975 after ousting Sidney Spivak, and Liberal leader Charles Huband is relatively inexperienced in politics, having failed to win a seat in the Legislature in a mid-term by-election.

The NDP set a staggering pace after taking office in 1969 with broad goals of income redistribution and a greater public presence in the provincial economy.

Its first major legislative acts created government-run compulsory automobile insurance and abolished hospital and health insurance premiums, financing all health care programs from general revenue.

With the election date set at Oct.11 the question before the people of Manitoba seems to be this: Has Premier Schreyer proved himself as a capable leader and does his NDP government reflect responsible action by instituting programs such as government-run automibile insurance?

Christian Manitobans again have the difficult task of analysing the policies and programs of all three political parties to determine which is Christian, or probably, which party is most Christian in its approach. Do you look at their policies concerning Christian school support or do you delve into social issues, Christian stewardship as it relates to land use?

The decisions are difficult in every election, whether it is federal, provincial or municipal. The amount and the quality of questions increase as we realize our Christian responsibilities in this field.

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By Dr. Louis Praamsma

THE WORLD AROUND US

The Jews in the land of the Bible

Do you know what the Negev is? In an encycopedia of 1953 I read the following: "Semi-desert region in South Israel, between the Mediterranean Sea and the Gulf of Aqaba. Borders on Egypt and Jordan. Today its only town is Beersheba, but in ancient times it had several prosperous cities. Comprises over a third of Israeli territory. Plans have been made to open it up to agriculture and settlement. Scene of fighting between Egyptian and Israeli forces, 1948."

Do you know what the Negev is? Open your Bible and you will find that Abraham lived in Beersheba (Gen.22: 19), and that Isaac lived there and that his servants dug a well at that place. (Gen.26:23, 32, 33)

The Old Testament has been called by Hans Habe, in his wonderful book "Wie einst David" (As once David...) the geological yearbook of the Israelis, the present-day people of Israel.

He wrote that book in 1971 after a visit to Israel, and a special chapter bears the name: "Operation Negev."

About that operation, that enterprise, I quote the following: "We were on our way to Be'er Shev'a; you can also write down that name simply as Beersheba. We drove through the Negev, it is the Southern part of Israel, almost half of the country before the Six Days War was called that way. The more we went down from the North, the more desolate it was, we drove into the direction of the desert Zin. Yet we saw wide plains of cultivated land, brown soil, green fields, hundreds of water sprinklers. Those Jews had told the men what they knew from the Bible, but those Englishmen preferred to read the Times. It is written in the Bible that the patriarchs went through the Negev with their herds. Cattle wanted to drink. Because King David found the Negev important enough to count the people there, this area must have been habitable; man wants to eat.

"Abraham made a covenant with Abimelech in Beersheba, the name of the place means "well of the oath". The Israelis have excavated that well. On Oct. 22, 1948 those Israelis captured Beersheba. Some 3000 people dwelled here under poor circumstances. Now Beersheba is the fifth-largest city of Israel. In 1967 it counted 60,000 inhabitants; now it has 75,000 citizens."

Habe wrote more remarkable things about the Negev and Beersheba, and I was reminded of it, through an article in a local paper, from which I quote the following: "Forty years ago the Negev desert was a 250-mile long expanse of dust, rock and sand, peopled only by Bedouin Arabs tending their flocks and a few dusty villages huddled around a tepid well. Today, using a combination of modern science and plain grit, the Israelis have dotted the desert with everspreading patches of green agricultural settlements growing juicy peaches and apricots, development towns with fledgling industries and tourist resorts. 'If we do not conquer the wilderness, the wilderness will conquer us', the late Prime Minister David Ben Gurion said twenty years ago.

"Since then, Israel has made reclaiming the 4,000-square-mile Negev one of its primary goals....its population has grown fourfold to about 352,000. The people live in more than 40 settlements, ranging from Beersheba, a thriving city of 75,000 and the tourist city Eilat on the Red Sea, to little towns like Ofakim, where a few thousand people work in small factories."

Most of the water, necessary for this "Operation Negev" is brought there by a pipeline from Lake Tiberias. But there is a huge underground reservoir of fresh water, more than a quarter of a mile beneath the Negev and Sinai deserts, holding 200 to 400 billion cubic meters. The only problem is tapping it. Probably the Lord God Himself tapped it when Moses struck the rock and it is more than probable that the Israelis in due time will find ways and means to tap it.

They have applied the Bible to their country, without doubting a word of it. The general in the Six Days War who fought against the Egyptians in the Sinai peninsula followed the route of the old Israelites because as he said, there must have been water, and he found water. They believe that the country which once was flowing with milk and honey could be again one of the richest countries of the world, and they really started to make that ideal a reality. Something more about it in a next article.

LETTERS

Keeping Bangladesh in food

by Kathy Brouwer, Christian Reformed World Relief staff member

Bangladesh is in the midst of her monsoon season, which begins in June and lasts until September. The capital, Dacca seems to be floating (and at times sinking) in a sea of mud, but the rural countryside (and almost all of the country is rural) is lovely. On many fields, the shining green rice stretches to the horizon; other fields are water-covered and dotted with fishing boats and nets.

This year, the rains are heavy - much heavier than last year. There is much standing water, but that is not only because of the monsoon rains. It is also because much of the country was lashed by frequent and damaging wind and water storms during April and May, normally drier months. Therefore, water tables and rivers were already high before the monsoon rains came. Local floods are a threat right now.

Bangladesh, during the past two years, has been given good harvests, but the early rains this year damaged or destroyed many crops, a factor contributing to the current high food prices. Food prices (and especially the price of rice) are higher now than at any other time during our two years here; they've risen dramatically over the past few months.

In a country in which most people have a marginal existence, that means that there are many people who could afford food for their families a few months ago, but now no longer can. An average rural labourer, for example, earns between 5-10 taka (35 to 65 cents) per day. Enough rice to feed only himself (and no other nutrients,only rice) now costs 5 taka. That leaves him very little to support his family. We're praying that the major rice crop which is now on the fields will yield a good harvest - that food prices will again fall.

During this monsoon season the CRWRC, too, is working with rice. We're also doing research and some extension work with sorghum and a few other crops, but the major emphasis during the rainy season must be on rice, partially because it is the staple food of the people and its yields can be greatly increased by improved varieties, and partially because there are very few other crops which can withstand so much water. We're introducing high-yielding varieties of rice and teaching better cropping patterns. Because the farmers are familiar with rice, they're responsive and eager to try new varieties.

The area in northern Bangladesh in which CRWRC is working is called Bogra. It is about 130 miles away from Dacca but, because of road and river conditions it takes a minimum of 8 hours to travel between the two places. (So far, John and Kathy Brouwer hold the record for the maximum amount of hours necessary to complete the trip - for the past year the CRWRC record has stood at 17 frustrating hours.)

Since John, as program administrator, must remain in touch with government and other agencies' offices, he and Kathy live in Dacca and travel back and forth frequently between Dacca and Bogra. Three other agriculturists and their families live in Bogra. Each agriculturist supervises and teaches a number of extension workers, agriculturally trained Bagladeshis, who live in different villages scattered throughout Bogra District and work directly with the farmers in supplying seed, fertilizers, insecticides, and especially teaching and information. Only the latter is free; the farmer must buy all material inputs.

Through an extension system such as this, one agriculturist can reach many farmers. It also, to some extent, enables foreigners to remain in the background while much of the teaching is done by one Bangladesh to another. At the moment, CRWRC has 7 extension offices; by September, it should be 12.

During the non-rice season, CRWRC promotes many other crops, mainly vegetables and grains, especially wheat and sorghum. We always stress growing food which can be grown by the small farmers, which is highly nutritious, and which can be brought and eaten by the poorer classes. For this latter reason, we have decided to stop working with soybeans, which are expensive to process, and research the possibility of improving the yields of local lentils, since lentils are highly nutritious and are already eaten by the poorer people.

The research aspect of the CRWRC program is very important since it is the results of our research which largely give the program direction. Each agriculturist is responsible for researching certain crops and compiling the information he has learned. At the moment, we are looking for a good oil source we can promote and are conducting experiments with peanuts and seasame, both of which are, to a limited extent, already grown locally.

We expect an agricultural engineer, Marvin DeVries, to join CRWRC in the fall; we will then be able to give more attention to the irrigation component of our program.

The CRWRC program has all the classic agricultural problems: difficulty in obtaining seeds, difficulty in storing grains and seeds, diseases and insects, periodic unfavorable weather conditions. However, it is these very problems which the farmers also face. In successfully combating them, we teach our farmers to do the same.

We feel that our work is being richly blessed. The farmers with whom we are working are responsive and we can see many positive results in our work.

Feeding the hungry is not an easy task in a complicated world - but CRWRC in Bangladesh is working at it - in the name of Jesus Christ.

Talitha Home needs support

Talitha Christian Home in Cochrane, Ont. is nearing completion. God has richly blessed this project even though we've had some problems to overcome. We are thankful to report that progress is made every day. Most of the work has been done by volunteer labour of persons who came from various parts in Ontario to spend part of their vacation in Cochrane and at the same time help with the work at the home which was much appreciated. Our own young people are presently painting the rooms.

Our community people are also supporting us with bake sales, young people held a car wash and raised money for Talitha. Teatowels were donated and quilts are being worked on. Merchants in town are giving us discounts on purchases and others are giving cash donations toward purchasing necessary appliances and furniture.

We would like to ask for your financial support, or mayby you would like to help with towels, blankets, linen, or in whatever way the Lord may lead you.

George Struyk
R.R.#3, Cochrane, Ont.

Of course they should! To the ends of the earth! All fourteen of them!

There were lean years in missionary recruitment. Few offered themselves for missionary service.

But this year is different!
Thirty-eight missionaries appointed! Synod approved, and said, **"Go!"** Including this group who were appointed on May 26, a few days before Pentecost Sunday.

Should They Go?

CAN THEY GO?

We hope so. But there is a problem.

During those lean years our budget stayed in good shape. But we just don't have the funds to send out all these new missionaries. There is high inflation overseas, and gifts for the work have not kept pace.

So we have the problem now. Shall we send them? Or keep them home?

CAN YOU HELP?

Yes—your congregation can help support one of these families. Now is the time to do it. This month.

You can continue to buttress the work with prayer. The new missionaries need God's help in this uncertain time.

You can send us a special contribution. The Lord has blessed us with answered prayer in sending us these missionary recruits. Now we must keep faith with that answered prayer.

Send gifts to:

CHRISTIAN REFORMED WORLD MISSIONS
2850 Kalamazoo Avenue S.E.
Grand Rapids, Michigan 49560

265 Rutherford Road South
Brampton, Ontario L6W 9Z9

CHURCH PAGE

Rev.J.Van Harmelen, 550 Leinster St., Woodstock, Ont. N4S 2R1

Pastoral Pondering

From the Kildonan Chr. Ref. Church

"The Promise is to You and Your Children". What does that mean for worship? Our rich doctrinal heritage has focussed on the wealth of God's covenant of grace: It includes children in all the blessings of God - and in His grace we can shelter them from some of the adult hang-ups, temptations and cares. In fact, unless we are like children in faith and life we cannot inherit the Kingdom that Jesus brought from Heaven to earth. Now in worship this grace of God for all living is focussed in a good hour - this should be a thankful celebration for all. Alas, for many children it is NOT. The minister finds it hard to speak in their language and to use simple illustrations. Parents, should we not also think of the other parts of the service? I would like to have us sing children's songs, learned at school and Sunday School and is it wise that we insist on "sit still, don't move", etc. How many people carry over from childhood this idea that church is the one place where a person may not do anything he likes to do?

In other words, that church is boring? I like the church in Winkler when parents allow their children to write, colour, stand, exchange places. Do we have to be so easily upset about the movement of energetic children who need action? Have you perhaps some suggestions of your own? Do you agree with me that the Westminster confession is right when it says: the main purpose of the Christian life is "to LOVE God and ENJOY HIM forever"?

Press Parade

From the Canadian Bible Society

Dr.William Barclay, of the University of Glasgow, one of the best known expositors of the Bible, in one of his many books tells what he considers to be one of the most famous Bible stories in the world. Tockichi Ishii was a Japanese criminal with a unique record of savage murder. He was a man of fiendish brutality, pitiless as a tiger. He had callously murdered men and women and even little children. He was captured and condemned and was in prison awaiting execution. He was visited by two Canadian women. They could make no impression on him; he would not speak; he simply glowered at them like a wild beast. In the end they had to go, but they left a Japanese Bible with him. For some reason Ishii began to read the book and when he started he could not stop. He read until he came to the story of the Cross. It was the saying of Jesus: "Father, forgive them, they know not what they do", that broke him. "I stopped", he said, "I was stabbed to the heart, as if pierced by a five-inch nail. Shall I call it the love of Christ? Shall I call it his compassion? I do not know what to call it. I only know that I believed, and the hardness of my heart was changed." When in the end the goaler came to lead him to the scaffold, instead of the brutal, almost beastlike man he had once been, he went to death with s serene, smiling, gentle radiance, for Tockichi Ishii the murderer had been reborn by reading the Word of God.

Stories like that leave us in no doubt that the Bible is a truly special book. But this book is for all men and it is the urgent prayer of the Canadian Bible Society that it will be enabled to place this book in the hands of people everywhere.

From London Bethel

As catechism teachers we shared our joys and frustrations and encouraged each other. With a few exceptions a good attendance of all catechumens was reported. While the lower classes are hard to keep quiet and interested, the sixteen and seventeen year olds are more involved and attentive, The lower classes improved remarkably whenever the attendance happened to be small. It was felt that especially for the lower classes one teacher for eight students would be more beneficial for both the teacher and the catechumens.

Concern was expressed about parental involvement in the work the catechumen must do. The teachers find a lack of cooperation. The assignments are almost always found in the bulletin and both the catechumen and the parents should see to it that these assignments are done. As teachers we cannot really believe it, but one catechumen once remarked, "My parents don't read the bulletin anyway." Some of the teachers seek to involve the parents by suggesting to their students to ask their parents what they think.

There was a general satisfaction with the material used, except for the short lesson on the manual 'Living Members'. The teachers who are using this book felt that improvements could be made although the teachers' manual is excellent and of great value. In this day and age when many things are bought of perhaps questionable value, all parents are encouraged to buy a set of good reliable concordance. There are several good commentaries on the market which could be recommended.

The teachers hope to have a blackboard in their room soon and wish that someone or some society would provide carpet in the rooms. With a carpet on the floor, the noise could be reduced. The library will be asked to buy some good books suggested by one of the catechism courses and certain visual aids will be used to bring the message of the lesson across to the students.

It was a good meeting where we shared our hopes and difficulties. We sense our responsibilities in instructing the youth of the church and are thankful for being able to teach, but are also aware of limitations and shortcomings. We earnestly request prayers and full cooperation of the members of our congregation.

For college students

So you are a college student and you're taking all kinds of courses that, somehow, you find difficult to relate to the Christian faith. You wonder about anthropology and sociology and psychology and philosophy and the many new ideas and notions you're coming across. College students have usually taken three ways to relate these things to the Christian faith. They've given up on Christi and the church, or they have pushed the Christian faith into a small corner called, "private, for the soul only, unrelated to life" or they've begun the difficult but challenge task of relating all they learn to Christianity. A book that can help you do the latter is The Dust of Death, by Os Guinness. It is published by Inter-Varsity Press and costs $4.95. Not only can the book help you relate your courses to the Christian faith, but it will help you understand many influential currents of thoughts. It's chapter headings alone will whet your appetite: "The Scripturease of Humanism", "The East, No Exit", "The Counterfeit Infinity" and "The Ultimate Trip". You'll find evaluation of the New Lift, the movement towards violence, psychedelics, and satanism. Get it!

Seminar in aesthetics hosted by Institute

From July 5-15, the Institute for Christian Studies (ICS) in Toronto hosted a two-week graduate seminar in aesthetics led by Dr.Calvin Seerveld, senior member in aesthetics at the Institute.

Seerveld's aim was to encourage the development of a philosophy of aesthetics which would be both sensitive to historical development in this field and informed by biblical Christian insight. The study of aesthetics includes the examination of the history and theory of art, literature, and literary criticism. Seerveld maintains that "the aesthetic" is not a strange aspect of life far removed from the daily routine of the average person, but is rather a certain way in which the Lord calls all people to respond to Him. It is the dimension of style which can be found in all human expression.

The seminar included a series of nine unifying lectures given by Seerveld. A number of guest lecturers were also invited to share their insight with the participants, thus broadening the scope of the seminar. Guest lecturers were Nicholas Wolterstorff of Calvin College (Mich.), Hollis Rinehart of York University (Toronto), Cyrus Hamlin of the University of Toronto, C.Thomas McIntire (ICS), Barbara Carvill of Calvin College, Geoffrey Payzant of the University of Toronto, Jacobus Kloppers, St.John's Anglican Church, Edmonton, and Lambert Zuidervaart, a doctoral candidate at the Institute.

Twenty-four participants, with varied backgrounds and interests, attended this seminar. Most came for professional development in a Christian context and they found the seminar to be an exciting, very worthwhile event. Among them were professors from Dordt College (Iowa), Covenant College (Tennessee), Gordon College (Massachussetts), and Messiah College (Pennsylvania), a number of Canadian teachers, many graduate students, a professional artist, and specialists in literature, art, education, and theatre arts.

Each summer the Institute hosts such a two-week graduate seminar, led by an Institute staff member. In these seminars the Institute senior member has an opportunity to expose his work to a larger group of colleagues and graduate students, both to test the validity of his own research and to share with them the things he is learning. This in turn leads to a broadening of the community of scholarship, and to a widening of the numbers aware of the work of the Institute.

In its year-round program, the Institute for Christian Studies serves students who already have their B.A. who wish to study a biblically based philosophy and gain a biblically reformed perspective in their graduate study. The Institute offers two degree programs, a master of philosophy (M.Phil), and a Ph.D., in history, economics, theology, psychology, aesthetics, political theory, or philosophy. It also offers a one-year Certificate in Christian Studies. Presently, it has nine full-time professors and 35 students.

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Accepted
- to Lethbridge (First), Alta., Rev. Jelle Tuininga of Smithers, B.C.

Declined
- to Dunnville, Ont., Rev.Robert Tjapkes of Rochester, N.Y.

Council meets
The Council of the Christian Reformed Churches in Canada will meet on Tuesday, November 8 at 8 p.m. and following day(s) in Brampton CRC. Nominations for an executive secretary are to be mailed to Mr. Peter Zwart, Box 235, Grimsby, Ont. L3M 4G3. Classes in Canada are requested to delegate one minister, one elder and one deacon(preferably)
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Stated Clerk

New address
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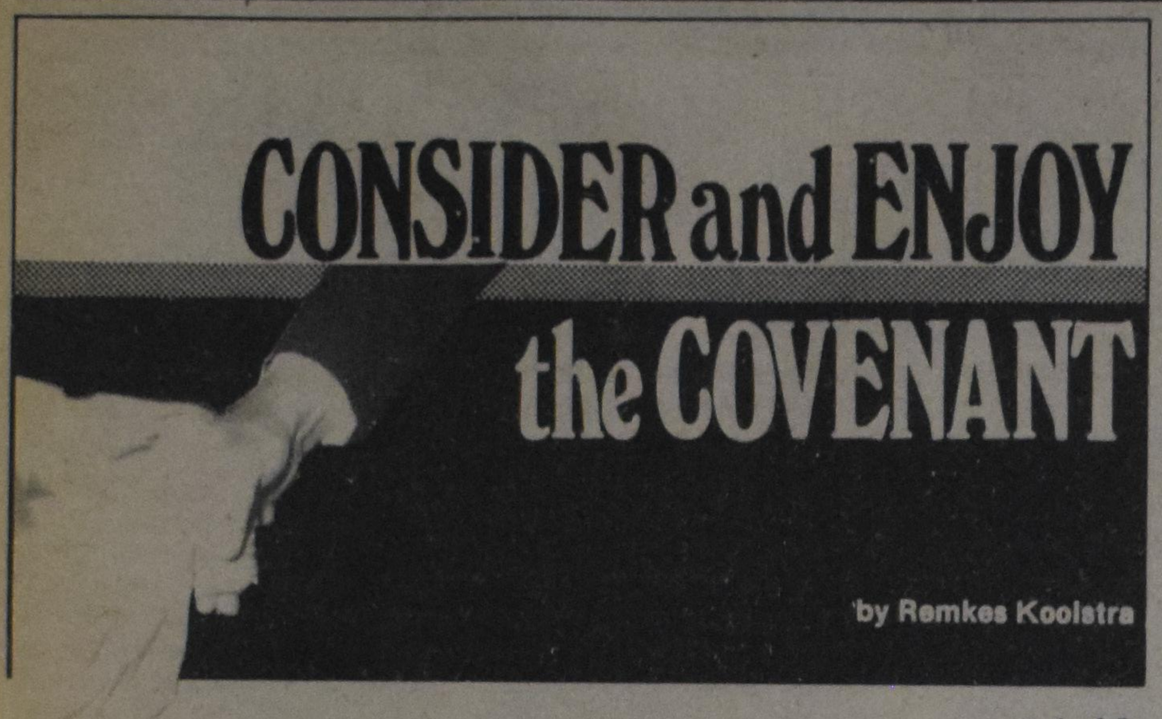
Clerks of calling churches are reminded to keep Calvinist Contact readers informed of calls extended and declined.



CONSIDER and ENJOY the COVENANT

by Remkes Koolstra

part 4 of 5

[Caroline continues her letter to Bruce]

The Baptist error

Speaking for the Evangelical Baptists we make a mistake when we on one hand acknowledge and even delight in the process of continual growing in the grace and knowledge of the Lord Jesus Christ and then discount this process on the other hand by saying that unless the child is 'born again' in that once-and-for-all-time kind of sense he cannot be considered to be a true christian.

We forget that we are born again by the Word of God which lives and abides forever (1 Peter 1:28). When exactly that work-seed takes root in a little child's heart, who is to say? Therefore we confess that a process of regeneration and conversion takes place. I think of it as a daily thing. As the apostle Paul said: "I die daily".

Being nurtured by the Word like by sweet warm milk the little one in his own childlike way is being formed daily and normed by that Word, experiencing a daily conversion. In this way a child is being made "wise to accept God's salvation by trusting in Christ Jesus". (II Tim.3:15)

It's like the difference between life and death. It means no longer looking at your child as "dead in trespasses and in sins" for thus you quit trying to convert him, saying to him all of the time: "you've got to know the Lord" but rather you accept your child as someone who does know the Lord already in such a measure as you have revealed Him to your child and therefore you consider your child "alive in Christ" because of His faithfulness to His Word.

This means that you trust in Him that His Word will truly give life in abundance. Therefore day by day you may cultivate that life, trusting Him to bring it to harvest and fruitfulness. It means that I might never know how and when my children experienced a sudden "conversion" like I did, because from the cradle their lives have been in a process of daily conversion. For them it might be what is called "normal" to have turned around and to walk in a totally different direction than the non-converted ones.

This is what I would call the *new* attitude. It means, that we with regard to all men, including all children, call them to faith in the Lord, who gives life to all who trust in His full atoning work. We tell them all that God has done for us in His Son and how in Him He has prepared for us the way to live. He is a God to us (we can really depend on Him) and He wants us to be His people. We can trust His Word, for He is our Father. He made us and we belong to Him. I just can't get away from that covenant idea!

Hence I really want to try to treat all men, children included, with all the love, tenderness, care and compassion in spite of their sins, as my brothers (even though they are not unless they have become one with me in Christ) just as though we were already experiencing the new heaven and the new earth.

We must accept and treat all men as the image-bearers of the Lord even though that image is broken. We must have no double standards then for the "lost" and the "found", for God in His profound wisdom alone knows the elect, His people, by name. The good news is to be given to all people without distinction. There is a sincere and free offer of grace. God will utterly condemn all self-righteousness and bigotry from the sight of His messengers.

Our common error

The mistake we all have made, Baptists, Reformed, teachers, parents, bosses, you and I, is that for too long we have been assuming God-status in the lives of others, especially with regard to those under us. We have been playing God. We have been confusing responsiblity with authority. It seems so easy to twist our responsibility into a whip so that you can start to force a change for the "better" (according to our limited understanding) in those with whom we are dealing.

The Reformed error

After I have dealt with the Baptist error and our common heresy, let me also say something about a common Reformed error. The Reformed mistake is in the understanding of God's covenant. I have already touched on this in the past. We often forget that God does not deal with us according to our sins but according to the bountiful riches of His grace and love. "I will forgive their iniquity and I will remember their sins no more" (Jeremiah 31:34).

The proof of that promise is Jesus' own signature in blood. How unlike the way we usually treat one another! We like to deal with each other according to our sins. It is so easy to work out of the context of total depravity and to make that the spear that goads us.

We always seem to be saying: "Oh, the world is so terrible. People are so lost, so wicked, so filthy, so evil, so heathen. The only hope for the world is to come to know Christ. So we have to keep on working at telling them how sick they are, so that they really will know that they need a doctor to cure them." This is the sort of way in which we think about missionary work and evangelism. And I think that though we must surely know that the world is sick, this is not the primary cause of our reaching out to the world or for bringing the gospel.

I really don't think it was the total depravity of man that moved God to come to us and to reveal Himself in Christ and to go to Calvary. That is not the way he dealt with us even though it would be perfectly just on His part to do so. Rather he was moved by His own love to show man again His majesty and His glory so that man and the whole cosmos could again be united in His grace. (Revelation 5: 11-14).

God was moved by His own holiness and sovereignty to show His great concern for all things which He had made, particularly man. Paul writes to the Romans: "The love of God is shed abroad in our hearts by the Holy Ghost which is given to us for when we were yet without strength, in due time Christ died for the ungodly....God commends His love towards us in that, while we were yet sinners Christ died for us" (Romans 5:5, 6, 8).

Because of what Jesus has done for us and for His world, I don't think we can ever look at man through the same lens, the depravity lens, for His words: "It is finished!" cancels out every work the devil has ever attempted on the face of the creation. Now I am certainly not denying that all men are totally depraved, children included. I deeply believe we all are. What I am saying is that total depravity is completely subordinate to the far greater understanding of what God has undone by the blood of Jesus Christ.

Salvation therefore is an accomplished reality for all of God's children. Out of this knowledge I try to teach, to nurture, and, in general, to relate to all those around me. The Christian Reformed baptismal form puts it rightly in this way: "Do you acknowledge that our children, *though* conceived and born in sin and therefore subject to all manner of misery, yea to condemnation itself, are sanctified in Christ and therefore as members of His church ought to be baptized?" You see "depravity" is the clause dependant on the main word "sanctified".

In this question, total depravity is truly present and is deeply understood yet it is not the thrust of the question. The focus is not on the depravity of man but on the work of Christ through the Holy Spirit: They are "sanctified" in Christ!

The new man is inside and this is the prospective to be honoured by the christian day school. Remember that Paul wrote to the Corinthians: "Your children are holy". Someone has written once that Paul "could have been tempted easily to make depravity the radical characteristic of the members of that church."

In this way I find a strange thing happening with me - a kind of chain reaction but it is not quite that much spread out. It's more like a rippling effect, I think. In my heart I trust God to keep His promises to us concerning our children, which makes me more confident that I can handle the task of nurturing more responsibly, which means that I trust the children more to act responsibly, which means that they have more room to grow up and to strengthen themselves knowing that we consider them to be beautiful, worthy and responsible because of what Christ has done for us and them.

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World Missions update

Truth in Argentina

Mary Anne Wagenveld, missionary wife serving with her husband and five children in Argentina, teaches a Bible class for women in one of the crowded colonies of Buenos Aires. She writes that these women are bewildered by conflicting religious ideas and are sincerely seeking to know the truth and peace with God.

Nigeria CRC

The Christian Reformed Church of Nigeria recently reported the establishment of a new classis, Classis Emmanuel; a new congregation, called Lufu; and the ordination of Rev.Timothawus Tijwahwea, first pastor of the Nyivu congregation. The Mission committee of the CRCN also reports significant response to the Gospel among the Daka people, located near the Cameroon border in North-eastern Nigeria. Two Nigerian missionaries, partially supported by the William De Jong Memorial Evangelism Fund, are working among the Daka people.

Caribbean outreach

PUERTO RICO — Diego Gomez, lay pastor in Bayamon for two years, has moved to the Dominican Republic in the hope of starting a mission congregation in the capital city, Santo Domingo. He will support himself and his family, mainly working in a music store. He will also receive some help from the Christian Reformed Churches of Puerto Rico, thereby becoming their first "foreign missionary". Missionaries to Puerto Rico periodically visit this neighboring island to teach and encourage a village congregation which calls itself the "First Christian Reformed Church of the Dominican Republic"

Middle class Japanese

The introspective Japanese survey, poll, tabulate and report their nation's opinions with great detail and regularity. In one poll, 90% of the people considered themselves "middle-class". One percent thought of themselves as high-class, five percent as low. In measuring their wealth, 41% preferred material riches, and 40% preferred spiritual riches. Those who sought material riches were interested in improved housing, improved diet, more leisure and recreation, and more durable consumer goods.

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Salem

by Rev.Ralph Heynen

PASTORAL COUNSELLING

Obstinate people

I received a letter from a mother with six children: "My husband is a very stubborn man. When he has an idea, no matter how wrong it may be, he will not bend or change. His stubbornness creates difficulties in our own relationship with each other and now that the children are getting minds and wills of their own, we have long, heated, and unresolved battles in our family.

When a person accuses another of being stubborn, the real question is which of the two is stubborn. Is it the one who asserts his will or is it the person who objects to what the other person says? When somebody stubbornly holds to a point of view and argues this point, the other person may be just as stubborn about resisting this. But from the letter of this mother it seems quite clear that the husband and father is obstinate. He's the kind of man for whom there are just two sides to any issue, his side and the wrong one. There is something obnoxious about a person who is always right, who never will compromise, who insists on having things his own way. When you get a person like this there is no give and take, there is only take.

The word "stubborn" can also be used in a favorable way. We know people who carry on some work with stubborn persistance or who resist evil with stubborn resistence. There are those who continue to work at some project when others say it can't be done. This can be a virtue but at the same time it can also be very annoying to other people. The persistence has again become unreasonable and there is a saying that some people are stubborn as a mule. I don't know an awful lot about mules but I did read the other day that the mule is a maligned and sadly abused creature. This man didn't think mules were as bad as some people.

The obstinate person has often been considered to be one with strong and forceful personality traits. Actually, this is not the case. The stubborn person is often weak, he is easily threatened by others who differ with him. Such people don't really dare to look at both sides of an issue.

Obstinacy is really not a matter of reasoning, it's not an intellectual thing but an emotional approach to life. One husband says that his wife was obstinate when they were married and even in the time of their dating. He said: "I would tell her "Jane, you are a very attractive and lovely girl and I love you very much, but you are mistaken, you are wrong." This approach was not reasoning and it was not arguing. It was merely expressing feelings and he found this to be very effective with his wife. Possibly this is more of the approach we ought to use, that we don't argue the point, that we don't try to change the person's mind by reasoning arguments, but that we approach the person and say, "Now why do you feel so strongly about this?"

I've often met people in group meetings who belabored some point endlessly until finally you say, "Why do you keep on talking about that point, you belabored that point long enough." I've seen some people's face get rather flushed when you say this, but when you're in a group you can't let one person monopolize the situation. I know also in meetings of the church council, there are some people who so persistently hold to one point and they belabor that one point until finally somebody says "I call for the question or I move that we drop the discussion", and that's usually the best way out because some people are not going to be convinced no matter how the arguments are stacked against them.

To break the obstinate spirit in a growing youngster means that we have to teach him to be flexible and adaptable. But to do this you have to have these same qualities in your own life. We know that the viewpoint of a teenager is going to vary from that of a person in the middle years. Maybe it is a good thing to tell a teenager, "I respect you for standing up for some idea or some principle or that you have some point that you try to insist is correct, but remember, I look at it as an adult and I'm going to have a different viewpoint. You've got a right to your viewpoint and I have a right to mine."

It is good for us to be able to make that kind of a compromise because then it's just not the one person losing the argument and the other person winning the argument, but it's a matter of both winning. The important thing in dealing with other people and particularly with people who have a tendency to be obstinate or stubborn or persistent in their views is to try to build good relationships. In the family this is far more important than to be able to say, "You're right and I'm wrong or maybe we're both wrong."

The point is how can you use these things in order to build better relationships? I like the statement that the Apostle Paul makes about himself. He talks in 1 Cor.9 about the fact that with the weak he was weak, with the Jews he was like a Jew, with the Gentiles like a Gentile, with those who were within the law like being in the law, with those outside of the law, etc." Then he makes this statement, "I have become all things to all men that I might by all means win some." Now that's a mark of strength - to be able to adapt to the differences in people to approach another person and say this is my viewpoint, you may have a different viewpoint, let's talk about it on your level and let's see how we can work these things out because in this way you win people rather than drive them away.

In the case of the mother who wrote this letter, she had allowed the persistence and stubbornness of her husband to come between them and evidently she is not as flexible as she ought to be either. Flexibility will also create more flexibility on the part of the other. We know that we don't want to be swept along with every inviting teaching that comes along, but we don't want to be obstinate and we don't want to be stubborn - we want to be agreeable. Being agreeable doesn't mean that you have to compromise your principles, it doesn't mean that you have to lay aside the things that you are convinced of as being right, but it is the way you go about this.

Stubbornness is not just simply the fact that you insist on that particular point that you feel is right but that you try to make other people accept that view against their will. It becomes a conflict of wills and when one will is placed over another you have a conflict. Possibly the real secret of it all is that both submit their will to the will of our Lord.

THOUGHT FOR THE WEEK

Learn to control your feelings and learn to direct them so that they will always be optimistic and constructive. Learn to see some of the real Christian optimism in life; the optimism that grows out of a faith and of a loving relationship with our Lord.

Evolution OR CREATION

Part 5 of 5

THE COMPLEXITY OF LIFE

A monkey jumping on a typewriter will never produce a driver's manual. Neither can the staggering complexity of a living cell be the result of chance.

In conclusion, let us examine a persuasive argument for creation — the complexity of life.

The more scientists study living protoplasm, the more complicated it seems to become. The use of the electron microscope and biochemical analysis is opening windows into the living cell that men a few years ago never dreamed of, windows that reveal detail almost beyond description. It would be easier to study the living cell if we could say what life really is. So far, no man has been able to duplicate life (despite news reports) or even to define it clearly.

The complexity of a cell and the organism of which it is a part is regulated and directed by a blueprint of staggering intricacy — a code of complete and detailed instructions. Even if the laws of chance operating on atoms and molecules already present were able to produce simple amino acids or proteins, there is no possiblity that chance could put together an exquisite and meaningful series of symbols — the DNA code — which conveys almost limitless meaning to the developing organism as it becomes what it is destined to become.An explosion in a print shop, a monkey jumping on a typewriter, would never produce a driver's manual. Neither can the much more detailed instruction of the DNA code be the result of chance.

Every thinking person must be impressed with the evidence for a Master Designer far greater than man who wrote the code, made and brought together the building blocks, and directed the construction.

Almost incomprehensible detail exists in each part of the human body, detail that seems unaccountable by any theory of gradual evolutionary development. Consider the brain, an organ we are only beginning to understand. It is not adequate to call the brain a computer, for its abilities are far superior to those of even the most complex computer. Besides being able to store and recall a tremendous mass of information over a lifetime, the brain can take a fact, compare it with a great amount of relevant information already available, and weigh it against judgment and conscience before coming to a conclusion. And how long do these processes take? Usually only a fraction of a second.

One author has ably expressed his sentiments in these words: "Anyone who can contemplate the eye of a housefly, the mechanics of human finger movement, the camouflage of a moth, or the building of every kind of matter from variations in arrangement of proton and electron, and then maintain that all this design happened without a designer, happened by sheer, blind accident — such a person believes in a miracle more astounding than any in the Bible. To regard man, with his arts and aspirations, his awareness of himself and of his universe, his emotions and his morals, his very abilities to conceive an idea so grand as that of God, to regard this creature as merely a form of life somewhat higher on the evolutionary ladder than the others, is to create questions more profound than were answered."[23]

But what if man eventually produces a simple spark of life? What if thousands of brilliant researchers spending thousands of hours in multi-million-dollar laboratories, with equipment of utmost sophistication, finally achieve the dream of man — to produce life? Would this not disprove creation? Or would it merely emphasize the impossibility that life began on its own? Certainly the complexity of the most simple form of life is persuasive evidence that the Genesis record is more than myth.

To summarize: We have considered a number of evidences from science for evolution. We have found: 1. While there has been adaptation and variation, scientists have been unable to demonstrate or to document change from one major kind to another; 2. Examination of the fossils, stony records of the past, tells us that complicated living things, including man, suddenly began to exist upon the earth; 3. Living things exhibit an infinity of design and detail that requires a Maker with omnipotent intelligence and creative power.

Many youth today are turning again to the basic question of origins. Where did we come from? Why are we here? The evolutionist has no answer. The creationist does. It remains to be seen whether educators will permit them to examine the scientific evidences that would lead them to right conclusions.

FOOTNOTES:

1.Sol Tax and Charles Callender (eds.), *Issues in Evolution*, p.41

2. Jay M. Savage, *Evolution*, p.51

3. Charles Darwin, *The Origin of Species*, 1859 (The New American Library of World Literature, Inc .New York; reprint, 1958), pp.309,310

4. Norman D. Newell, "The Nature of the Fossel Record," in *Proceedings of the American Philosophical Society* 1959, vol.103 (2), pp.264-285

5. George Gaylord Simpson, "The History of Life," in *The Evolution of Life* (Sol Tax, ed.) p.144.

6. A.H.Clark, *The New Evolution: Zoo-genesis*, p.100

7. N.D.Newell, in *Proceedings of the American Philosophical Society* [*1959*], vol 103 (2), pp.264-285

8. Arthur Willey, *Convergence in Evolution*, pp.109-112

9. George Gaylord Simpson, "The Principles of Classification and a Classification of Mammals," in *Bulletin of the American Museum of Natural History* [1945), vol.83, p.254

10.G.A.Kerkut, *Implications of Evolution* (New York: The Macmillan Company,1960) p.49

11.Garrett Hardin, *Nature and Men's Fate*, Mentor, 1961

12. Marcellin Boule, *Fossil Men*

13.William L.Straus Jr., and A.J.E.Cave, "Pathology and the Posture of Neanderthal Man," in *The Quarterly Review of Biology*, December, 1957, pp.358,359

14.J.S.Weiner, the Piltdown Forgery

15.G.H.R.von Koenigswald, *Meeting Prehistoric Man*, p.55

16.Lord Solly Zuckerman, "Myth and Method Anatomy," *Journal of the Royal College of Surgeons of Edinburgh* (1966), vol.II (2), pp. 87-114.

17.*National Geographic*, vol. 143, no.6, p.819

18.G.A.Kerkut, *Implications of Evolution*, p. 149

19.*Ibid,. p.99*

20.Ernst Haeckel, *The Evolution of Man*, vols.1 and 2; *The History of Creation*, vols.1 and 2, 1899

21.Paul B.Weisz, *The Science of Biology* [2d, ed.), pp.732,3.

22.Olin E.Nelson, *Comparative Embryology of the Vertebrates*, p.351

23.David Raphael Klein, "Is there a Substitute for God?" *Reader's Digest*, March 1970. p.55

Reprints of the Evolution or Creation? article are available from Mr. J. Hofstee, 425 Boyne Ave., Listowel, Ont. Send 10 cents per copy and a self-addressed stamped envelope.

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POLITICS

"Politics are often in ill favor among our people. When the political pot is boiling, its fragrance is not always sweet. Howeverour Netherlanders are generally not averse of'de politiek'.And why should they be? The domain of state and statemanship is their s by the disposals of their God. But have our Holland-Canadians taken to politics to any serious extent? Is this, perhaps , the time to make a thorough study of the main Canadian political parties? How do they square with our Calvinistic world-and-life view, and what can we do about it? How should we vote? Is not association and organization for political study and action in order?"

"The Canadian Calvinist", August 6, 1945, (Vol.1, Number 1)

Biblical directives for liberating agriculture

The following is part of a speech delivered by Jim Visser to the second annual convention of the Christian Farmers Federation of Western Canada. This gives the framework for some of the alternatives we will look at two weeks from now. We would urge you to get the entire speech from the CFF, R.R. 76, Box 168A, Edmonton, Alberta T5B 4K3. [cost $1]

As long as Canada defines human growth in terms of economic expansion there will be no room for a truly liberating agricultural policy. The great emphasis on the economic aspect of human development quashes opportunities for other aspects of human expression. The proliferating of technology forced man to a mindless extension of the assembly line. The machine is the master darkening the mirror which the Apostle Paul refers to in 1 Corinthians 13 as one shade closer to opaque.

Human growth should be defined to include sharing of material blessings, living in community, making work more joyful, the promotion of varied artistic expression, and the promotion of respect and appreciation for other cultures.

Perhaps ours is the most barbaric of culture. More than any other I am aware that it pits man against nature. Witness its greed for depleting resources and the paving over of food land. Our ravenous appetite for the good life has resulted in irreparable pollution. The construction of an energy corridor from the Arctic will greatly reduce wildlife population. The environment's demise will mean an end for the native people's food source, culture and religion which, ironically, is one which complements nature.

Man against nature is directly contrary to our Maker's creational intent. Man and nature are really one. To even refer to reality in terms of man and creation sets man apart from nature. Both man and nature are creation. They are both nature and to separate the one above or distant from the other injects a false dualism into an understanding of reality. After the creation act God viewed what we had done and said "It is good". He made man after his own image by endowing him with the supreme ability to care for nature.Along with this incredible privilege to be a steward of all that was so splendidly made came the responsibility to also not destroy it. God the Creator made man to be a partner with nature. When man first sinned he did so by breaking the creational balance to turn against God. By doing so he put himself over against both.

The Bible uses man as a term which is plural and inclusive of the sexes. Sin has distantiated man from his neighbor and his environment. Christ restored unity and challenges us to work out our salvation by living in respect of the created order and unity. The unity is exemplefied by Christ incorporating his followers into his body, broken though it was; its redemption challenges us to contribute to healing.Helping our neighbor is self-healing and, vice-versa, applying resources for personal well-being can only mean the well-being of the body. Unity runs so deep that our neighbor is ourself.

The unity of Christ's purpose is expressed when his children find the truth communally, in the purpose of creation - allowing the original purpose to again come to expression. Common sharing of this truth gives birth to a new and genuine community. When we say that in Christ man is restored to his office of caring for what God upholds we are saying that the whole religion of man is the integral performing of a God-assigned task. Such response stems from a realization of who we are and what Christ has done. It leads to our life, very concretely, being saved. It is an expression of man and nature restored to the intended unity.

Every member of the body has his or her own unique personality. The unique gift of the one person complements that of the other. Together they make up the functions of the body, all of which respond in completeness to the headship of Christ.

The unity created into humanity is equally evident in nature. Nature reveals a balance and unity which Christ has restored and it demands our respect for its order and rythmn.Contrary action such as pollution or wilful eradication of a species disrupts the creational intent and affects our humanity as it effects nature.

There is an imperative here for us to pay heed to what the eco-farming enthusiasts are saying. Our methods of chemical fertilization can be an affront to the creational norm. Are we aware to what extent the natural soil nutrient production potential is affected in a cubic foot of soil when we inject it with a hot dose of anhydrous ammonia? Do we know how many natural predators have been done in by the very insecticides used to kill off their natural foods?The researcher's parameters are often narrowly confined to a goal of increased yields or an eradication of a weed without questioning the effects of residue on the eco-system. Before we know it these sins are passed on to our children to the umpteenth generation. Some of our farming practices have made a rude intrusion into the balance of nature. Do we dare to examine what can be done on our own farms to act as agents towards restoration?

continued on page 14

You name it ...

and we'll try to talk about it!
We want your ideas on this page.
Do you have an idea what we could be doing in politics? Share it with 10,000 other people. Christian political thought and action begins with **you**. We think your ideas would be worth considering. Parts of this page are reserved for you.

Pass on your ideas to:
Ben Vandezande,
c/o Calvinist Contact
99 Niagara St., St.Catharines,
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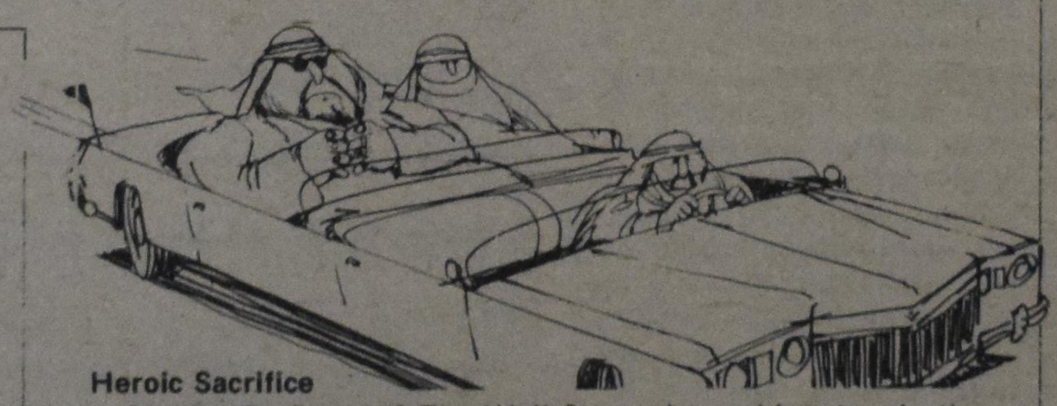

Heroic Sacrifice

Charles B. Camp of *The Wall Street Journal* has to win the prize for asking - and answering - the obvious question that occured to no one else: Just how tough is Jimmy Carter's gas-guzzler tax? Here's his answer:

"Suppose you're in the market for a new car. And suppose President Carter's scheme to tax the sale of so-called gas-guzzlers and give rebates on economical models were already in effect. What should you do?

"You could stuff yourself, your spouse, two kids and dog into a Chevrolet Chevette minicar and pocket a $400 rebate. Or you could be a bit less patriotic, splurge on a larger Ford Granada compact, and still get $225 back. Then again, you could just buy a full-size Buick LeSabre sedan and take the consequence. What would that be? A $90 *rebate*."

Reprinted from *The Washington Monthly*, June 1977.

What can we do?

I happen to live in grape country where acres and acres of vines are tended to produce grapes of all varieties. The problem is that vines don't grow only in the field. I have some in my backyard,too. At least I had some. After some sweat, scratches and surprises the ones that were cutting the life out of our evergreens are cut back. The trees are growing much better now.

And that is often what politics is about. The good things in society have no room to grow because other things come to choke the life out of them. It is not that the "choker" has no right to exist, but it has to stay where it belongs. Politics is a matter of making sure each area of life has its own place to develop, and sometimes it becomes necessary to cut back on that which would choke positive development.

But politics is more than that, too, because simply cutting away "the chokers" does not **guarantee** that life will flourish. It only gives the room for the evergreens to grow. What my evergreens need now is nurture, encouragement (no, I don't talk to my trees!) and proper treatment. Once they have the **room to live,** they must be nurtured to live a flourishing life.

Again, the politics of it all comes through. Once the room has been guaranteed to that area of life, encouragements must be given to make possible the development of all areas of society to the honoring of God.

Unfortunately, today's politics is not as simple as our garden. There is much brokenness there. Much of that is because God's stewards have left the garden of politics for the safety of the church, or their family. What we see in the garden now is often a maze of twisted choking of life rather than a careful nurturing of our society's life to the honor of God's name.

We must become gardeners again, protecting the weak from the abuse of the powerful, protecting the right from the wrong, punishing those who would hurt, and restoring to life those who have been broken.

It is the hope that this page will help us to respond to our political calling in God's vineyard.

Ben Vandezande

Goddelijke genade

Over het algemeen weten de mensen nog wel wat genade betekent. Dat blijkt wel uit de verschillende uitdrukkingen die algemeen bekend zijn. Iedereen die Nederlands kent zal wel geen moeite hebben om de volgende zinnen en uitdrukkingen te begrijpen: genade voor recht laten gelden, iemand genade schenken, overgeleverd worden aan de genade van je vijanden, in genade worden aangenomen, zich op genade of ongenade overgeven, enz., enz. Genade is een gunst, goedheid die verleent wordt aan iemand die het niet verdient.

In de bijbel krijgt het woord genade ook nog een speciale betekenis. Het wordt daar gebruikt in verband met een bepaalde nood van de mens. De nood der zonde. De mens is een zondaar en moet wederom geboren worden, hij moet vergeving van zonden ontvangen. En in dat verband wordt er gesproken van Gods genade. We spreken soms van vrije genade. Als genade niet vrij is, niet franco, gratis, kosteloos, dan kun je eigenlijk niet van genade spreken. Als God zou beginnen met ons te straffen voor onze zonden dan zou er aan die straf geen einde komen. Het is een oneindige, eeuwige straf. Als God echter begint genadig te zijn dan is zijn genade een oneindige, eeuwige genade, bewezen aan iemand die eigenlijk oneindige, eeuwige straf verdient.

U hebt waarschijnlijk wel eens het overbekende verhaaltje van Bradley gehoord. Het is een bekend verhaal. Bradley was een kleine jongen. Op een morgen kwam hij de keuken binnen om te ontbijten, en legde op het bordje van zijn moeder een netjes opgevouwen papiertje neer. Zijn moeder opende het. Ze begon te lezen, maar kon haar ogen niet geloven, Bradley had het volgende opgeschreven: Moeder moet aan Bradley betalen: 25 cent voor boodschappen doen; 10 cent omdat ik goed opgepast heb; 15 cent omdat ik mijn muziekoefeningen vaak gespeeld heb; 5 cent voor extraatjes: totaal 55 cent. Zijn moeder glimlachte, maar zei niets. 's Middags toen Bradley thuis kwam voor lunch, vond hij bij zijn bord 55 cent en een briefje van zijn moeder.Zijn ogen dansten van geluk toen hij de 55 cent zag en hij vond dat zijn zakeninzicht spoedig was beloond. Hij las echter ook het briefje van zijn moeder. Het was ook een rekening: Bradley is aan zijn moeder het volgende schuldig: voor goed voor hem te zorgen: 0; voor bij hem te waken toe hij roodvonk had: 0; voor alle maaltijden: 0; voor zijn mooie kamer:0.

Bradley's ogen vulden zich met tranen, hij sloeg de armen om zijn moeders hals. Toen legde hij zijn kleine hand met de 55 cent in zijn moeders hand en zei: Neem het geld terug, mama, en laat mij allerlei dingen voor u doen en u liefhebben voor niets.

Dat is genade! God heeft ons lief, en doet alles voor niets, gratis!

Toen wij zondaren waren, schrijft Paulus, toen al stierf Jezus voor ons. Genade is gunst, goedheid, vriendelijkheid, verleend aan iemand die het niet verdient. Die genade is gratis. We kunnen spreken van goddelijke genade, omdat de Here Jezus aan het kruis gestorven is, beladen met de straf die wij door onze zonde verdiend hadden. ''Om onze overtredingen werd Hij doorboord, en om onze ongerechtigheden verbrijzeld, de straf die ons de vrede aanbrengt was op hem, en door zijn striemen is ons genezing geworden. Wij dwaalden als schapen, wij wendden ons ieder naar zijn eigen weg, maar de Here heeft al onze ongerechtigheid op Hem doen neerkomen.''

Het leven is niet altijd gemakkelijk. Vaak hebben we een kruis te dragen. De hand van God rust soms zwaar op ons. Toen we belijdenis deden van ons geloof hoorden velen onzer de bekende tekst van Petrus door het formulier: ''Doch de God van alle genade, die u in Christus geroepen heeft tot zijn eeuwige heerlijkheid, Hij zal u, na een korte tijd van lijden, volmaken, bevestigen, sterken en grondvesten.''

De God van alle genade! Het is alsof Petrus wil zeggen: aan die genade van God komt geen eind. Hij heeft er een onuitputtelijke voorraad van. Genoeg om u blij te maken. Wat is genade? Het is oneindige gunst voor hen die oneindige straf verdienen.

Ik denk zo, dat is: groot nieuws, en goed nieuws ook!

J.VanHarmelen

Een Christen moet als Christen leven

In Vandaar, het maandblad van de zending van de Geref. kerken en van de Raad voor de Zending van de Ned. Herv. Kerk, schreef drs. G.J. van Butselaar onder de titel: De eerste heiden, het volgende artikel.

Onlangs heb ik de eerste heiden hier ontmoet in Rwanda.Nou,nou, zult u zeggen,dat werd tijd ook. Je bent nu al weer enige tijd op wat we vroeger het ''zendingsveld'' noemden. En al noemen we dat vandaag wat anders, je zult toch tenminste wel heidenen tegenkomen. Nu, daar hebt u gelijk in.We komen hier minstens zoveel heidenen tegen als in ons eigen land. Dat is in zekere zin niet zo bizonder. Maar het is wel bizonder als je bij de eerste ontmoeting duidelijk gemaakt wordt dat hij absoluut geen christen is. En het is nog verbazingwekkender als hij haarscherp uitlegt, waarom niet! Maar laat ik het hele verhaal vertellen.

Naast mijn werk aan de Theologische School van Butare heb ik ook, namens de Raad van Protestantse Kerken in Rwanda de opdracht gekregen om het pastoraat te verzorgen voor de studenten aan de universiteit hier en aan het lerareninstituut.

Dat is maar een betrekkelijk klein groepje, zo'n 100 man. We houden iedere veertien dagen een kerkdienst in de universiteitskapel (de andere zondag is er een studentendienst aan onze school.) en we hebben een kleine bijbelstudie groep. Daarnaast zijn er de bezoeken. Dat gaat net als in Europa: je moet veel en vaak lopen om iemand thuis te treffen! En de contactbezoeken aan de officiele mensen, professoren, docenten, en administratief personeel. Welnu onder die laatsten was mijn 'heiden'.

Hij vroeg eerst beleefd wat nu eigenlijk het werk was van een studentenpredikant. En toen hij merkte dat ik een gesprek op prijs stelde, stak hij gelijk van wal. 'Ik ben geen christen, dominee, ik wil het zelfs niet zijn. Want dat zou mijn hele leven overhoop gooien''.

U begrijpt dat ik verder vroeg. Welnu, hij vond dat je als christen ook als christen moest leven. Hetgeen ik volmondig beaamde. En juist die christelijke levensstijl, zoals die door de Heer gevraagd wordt, stond dwars op zijn Afrikaanse manieren. De christelijke levensstijl haalde heel zijn Afrikaanse cultuur overhoop: het Evangelie als cultuurvernieler.

Ik probeerde hem te laten zien dat de westers getinte wetenschap, die aan zijn instituut werd onderwezen, niet minder diep in de cultuur ingreep. Dat geloofde hij wel, maar met het Evangelie was het toch nog wat anders. Dat vroeg van jou persoonlijk om anders te worden. ''Neem nou dat gebod van je naaste lief te hebben als je zelf, dat staat dwars op alles wat voor mij logisch is. En wat koop je er voor? Armoede!''

Toch heb ik mijn woorden bij elkaar gezocht om hem te vertellen wie Jezus Christus is. Dat de ontmoeting met Hem, waar zo'n houding uit voorkomt, het tegendeel oplevert van armoede. ''Ja, ja, dat weet ik,'' zei hij, ''maar ik heb die Jezus nooit ontmoet en zonder Hem is het christenzijn mij te duur.''

Later heb ik nog heel lang over dit gesprek nagedacht. Ik heb het aan veel mensen verteld, ik heb het zelfs in een preek gebruikt, want ik was diep onder de indruk van de 'heiden'. Hij had naar mijn gevoel meer van het christenzijn begrepen dan menig christen: alleen maar een naampje hebben, alleen maar een serie regeltjes volgen. Op zo'n manier christen zijn dient nergens toe. Dat is, in zekere zin, mensonterend. Het heeft alleen maar zin als je Jezus zelf kent, als je eerst rijk bent geworden. Dan pas ga je andere zaken, zoals egoisme, beschouwen als armoede. Dan pas kun je dat laten schieten.

Ik heb van dat ene gesprek veel geleerd. En ik dacht: hoeveel christenen, in Europa en Afrika, zouden het ook zo helder voor de lens hebben als deze man? Hoeveel christenen zouden het ook zo goed begrepen hebben? Want christenzijn kan een uitgesleten pad zijn waarop je de weg weet. Het loopt wel gemakkelijk. Maar is het veel meer voor velen?

Ik was nog druk met deze vragen bezig, toen net voor de Kerst, de jaarlijkse retraite van onze school aanbrak in Kirinda, in het nieuwe vormingscentrum dat uit Kom-over-de-brug gelden verrezen is. Het thema van die retraite was : 'de voortreffelijkheid van het ambt vandaag', naar aanleiding van 1 Tim.3:1. Er was natuurlijk alle kans hierbij een wat al te fraaie stand van zaken te geven. Het woord van Paulus nodigt bijna uit om te gaan jubelen. Maar in die

Vervolg op pagina 10

Ontario

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Vandaag is bijna iedereen bezorgd over het geld waar hij of zij van zal moeten leven wanneer de oude dag komt. De regering van Ontario heeft een commissie benoemd die alle aspecten betreffende pensioenen en bejaardeninkomens uit algemene en prive bronnen, zal bestuderen.
De Commissie vraagt om opinies, commentaren en informaties van alle personen en organisaties die hierbij geinteresseerd zijn. Men kan deze sturen naar de Commissie op onderstaand adres tussen nu en 31 december 1977.
De Commissie zal gedurende februari en maart 1978 openbare vergaderingen houden in Toronto op nader te bepalen plaatsen. In april zal de Commissie een hearing houden in Hamilton, London, Ottawa, Sudbury, Thunder Bay, Timmins en Windsor op nader te bepalen plaatsen. Ieder die op deze vergaderingen het woord wenst te voeren wordt verzocht de Commissie hiervan tijdig in kennis te stellen. De inzenddata hiervan plus de data, tijden en plaatsen van de hearings worden begin 1978 bekendgemaakt.
Copieen van de Terms of Reference van de Koninklijke Commissie op de Status of Pensions in Ontario zijn verkrijgbaar op aanvraag bij de Commission Offices op 180 Dundas Street West, 22nd Floor, Toronto, M5G 1Z8, Ontario.
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Commissioners

Een Christen moet als Christen leven

Vervolg van pagina 9

retraite is dat niet gebeurd. Integendeel, het bleef steeds met beide voeten op de grond. Op Afrikaanse wijze, wel te verstaan. En heel scherp werd in het licht gezet hoe moeilijk de positie van een predikant in Afrika kan zijn, en hoeveel moeilijker dat nog in de toekomst kan worden.

Het heeft in veel gevallen een geisoleerde positie, omdat hij in de traditionele samenlevingspatronen geen plaats heeft. De mensen verwachten veel van hem, maar voelen zich vaak niet verantwoordelijk voor zijn werk, zeker niet in financieel opzicht. Daardoor kan het voorkomen dat hij soms maanden zonder salaris kan zitten. En, geloof me, hij heeft er echt geen 'appeltje voor de dorst'.

Bovendien laat de moderne maatschappij die is ingesteld op productiviteit zich over het algemeen niet erg lovend uit over de 'productie' van de predikant: de verkondiging. Wat koop je daar voor?

Het kwam er in die retraite allemaal uit, onverbloemd. We kwamen tot de ontdekking dat de voortreffelijkheid van het ambt gelegen is in de voortreffelijkheid van de Heer die daarin gediend wordt, hoe weinig daar op aarde vaak ook maar van te zien is.

Tijdens die retraite liep ik een van mijn studenten tegen het lijf, die het meest pessimistisch was geweest in de discussies over de toekomst van kerk en ambt in Afrika. Ik kon mijn vraag niet binnenhouden: 'Durf je het nu nog wel aan om predikant te worden?' Hij keek me een beetje verbaasd aan. 'Maar,' zei hij, 'als de Heer je roept kun je toch niet nee zeggen? En ik denk, dat als het moeilijk is Zijn Geest me wel zal helpen!'

Ik moest ineens weer aan mijn 'heiden' denken. Want alweer vertelde iemand me haarscherp waar het op aankwam. Alleen met dit verschil, dat hij kennelijk die Jezus wel ontmoet had.

Ik ben met nog meer moed aan het nieuwe cursusjaar begonnen.

Honderd miljoen aan slapende rentekaarten

(overgenomen uit de Emmer Courant)

Tien jaar nadat de Nederlandse regering besloot de rentekaarten af te schaffen, blijken een kleine 500.000 Nederlanders nog steeds de hun toekomende afkoopsom niet te hebben opgeeist. Ongeveer 100 miljoen gulden ligt op hen te wachten.

De Raden van Arbeid doen wel hun best om die 'slapende' rekeningen te liquideren maar de meeste gerechtigden zijn onvindbaar. Intussen is nu in totaal aan ongeveer 3,6 miljoen rentekaarthouders wel een afkoopsom betaald. Zij inden rond 700 miljoen gulden.

De rentekaarten werden overbodig toen op 1 juli 1967 de Wet op de Arbeidsongeschiktheidsverzekering in werking trad. Deze WAO kwam in de plaats van de Invaliditeitswet, die voorheen een uitkering bij invaliditeit, een ouderdomspensioen of een weduwen- of wezenpensioen in het vooruitzicht stelde. De hoogte van de uitkeringen werd bepaald door het aantal rentezegels dat men had geplakt in de loop der jaren.

DE KEUS VAN 'T SMALLE PAD [47]
een vervolgverhaal door Gé Verhoog

Is er wel wetenschap bij de Allerhoogste? Is het waar, dat God voor Zijn kinderen zorgt?

Die dronken tronie van neef Sanders, want nu is hij uit pure vrolijkheid aan de borrel geslagen. De dode is uitgedragen, ze hebben allemaal een treurig gezicht getrokken, ze kregen een flinke zak met geld - welja, laat de vrolijkheid terugkomen. Tante had de leeftijd om dood te gaan, je moet nog dankbaar zijn, dat ze over de tachtig werd - wie wordt zo oud? Eigenlijk werd het haar tijd, want ze zat op haar geld en wat kan een ander het goed gebruiken...

Verbeek aanvaardt de terugweg met gebalde vuisten in zijn zakken. Hoe is het mogelijk - hoe is het mogelijk -

Hij komt in de avond thuis, bonkt in zijn rieten leunstoel neer. ''Heb je het ooit zo zout gegeten!'' barst hij los, ''geen cent! Niets niemendal! Al het geld in het water gegooid: neef de pimpelaar en de buren - wij niets - niets! Daar had ik zo op gerekend, daar heb ik elk jaar zo op gehamerd - ze heeft beloofd, dat ze het goed zou doen en nu zie je wat zo'n oud mens doet! Waarom had zij zoveel geld als ze het niet kan beheren? Ik heb het nodig en niet die kroegbaas en de buren!''

Zijn gezicht is bitter vertrokken, het is alsof zijn ogen uit z'n hoofd zullen spatten, maar om z'n mond trilt een voor hem niet te begrijpen vraag, waarom deze felle tegenslag zijn deel moet zijn.

''Ik heb de rekening van de korenkoper nog liggen, de rekening van de smid - waar moet ik het geld vandaan halen? Ik had zo'n verwachting van de erfenis, ik zag er de hand des Heren in -''

Vrouw Verbeek ziet haar man aan; in haar steekt een pijn om zijn door zorg getekend gezicht; zijn mond, in smartelijke teleurstelling vertrokken. Ook voor haar is het een tegenslag; ze kan zich zo vermoeid voelen om elke dag opnieuw de zorgen te trotseren, elke dag voor maaltijden te zorgen die weinig kosten en goed voeden - steeds opnieuw voor kleding te moeten zorgen en zelfs geen klosje garen te kunnen kopen voor het verstellen van de kleren.

Henk verdient - maar hij wil trouwen, ze kan hem niet alles vragen. Klaartje verdient weinig en ze wil trouwen, Peter en Teunis kosten alleen nog -

Ze staart het raam uit. Er is maar een weg om het leven door te kunnen. ''Misschien hebben we te veel onze eigen weg bedisseld,'' zegt ze zacht, ''wij wisten precies hoe we uit de zorgen moesten komen en dachten bij de dood van tante Doedje: dit is de weg - maar de Here heeft het niet zo bedoeld - misschien hebben we ook hierin gezondigd... We moeten helemaal op God vertrouwen -''

''De weg des Heren-'' Iets smartelijks ligt in de stem van haar man. ''Ik heb het weer verkeerd gedaan, ik wordt gestraft voor mijn eigenwijsheid; nu begrijp ik het - nu begrijp ik het ineens...''

Hij valt in zijn stoel neer; met wijd open ogen ziet hij voor zich uit, zijn handen zijn vuisten. Komt er ooit een einde aan zijn vallen in zonde? Zal hij wel eens een gehoorzaam kind van God worden - hij, die gehoorzaamheid boven alles stelt? Hoe vaak zondigt hij daartegen, en niet tegen mensen, maar tegen de Almachtige zelf...

''Vrouw, het is zo, ik zie het plotseling. Ik, dwaas, ik wilde mijn eigen weg bepalen, ik wilde geld van tante om uit de zorgen te komen, ik zou het wel even in orde maken...'' Hij schudt het hoofd.

Vrouw Verbeek kan niet anders dan een stom gebed opzenden voor haar man; kind van God en toch vaak zo vol vertwijfeling en kortzichtigheid. Zal God Zijn kinderen voortdurend plagen en straffen? Ze gelooft het niet, maar hoe zal ze hem dat duidelijk maken? God die een Vader is. Zal een aardse vader aan een vragend kind een steen geven als het brood wil? Hoe kan een Hemelse Vader zoiets doen - dat is totaal onmogelijk.

''Zie het niet te donker in,'' zegt ze langzaam. ''Waarom praat je meteen van straf?''

''Vrouw, het is Gods straf!'' valt Verbeek wat toornig uit. ''Ik vergoelijk mezelf niet, ik neem de schuld volledig op mij -''

''Maar Christus heeft alle schuld op Zich genomen...'' aarzelt ze.

''Toch blijven wij verantwoordelijk voor onszelf,'' zijn stem is weer vast - hoe hard is hij voor zichzelf.

''Het zou beter zijn als we alle zorgen in Gods hand gaven,'' durft ze naar voren te brengen.''Laten we die les uit dit geval putten.''

''Ik neem alle lessen aan,'' zegt Verbeek, ''het is echter zo hopeloos, dat ik ze niet goed schijn te leren en telkens weer op het goede moet worden gewezen en ik kan met Paulus zeggen: ik ellendig mens - wat ik wil doe ik niet en wat ik niet wil, dat doe ik!''

Vrouw Verbeek buigt zich over haar breiwerk. Hoe vaak heeft ze deze woorden van haar man gehoord? Het is geen frase van hem, hij meent het uit het diepst van zijn ziel. Maar waarom grijpt hij de reddende hand des Heren niet aan? Ook daarvan kan ze zo moe worden, dat praten tegen de muur van twijfel en kleingeloof - dat zichzelf de ban opleggen van een te zwaar geloofsleven. Heeft hij gelijk? Ze gelooft het niet - de Bijbel spreekt meer van blijdschap en goede moed houden dan van dood en verdoemenis. Waarom maken de mensen het zich zo zwaar? God is rechtvaardig, maar nog meer genadig, Golgotha is daarvan het bewijs. Daarom mogen ze onder een geopende hemel leven en is deze niet meer loodkleurig toegesloten.

''Ik kan de zorgen haast niet meer aan,'' stoot Verbeek ineens weer uit; hij staat wild op en loopt met grote passen door de kamer. ''De rekeningen, de kinderen, het werk -''

Dan legt vrouw Verbeek haar breiwerk neer. ''Man,'' zegt ze, ''denk toch niet zo klein van God! Alles, alles, de hele wereld en al het geld is van God - zal Hij ons dan doen omkomen in ellende?'' Ze schudt resoluut het hoofd. ''Dat bestaat niet.''

Verbeek staat midden in de kamer stil - een diepe verbazing over deze woorden van zijn vrouw. Een beschaming komt over hem: wat zij zegt had hij kunnen weten, nee: hij wist het, hij beleed het elke dag in zijn gebeden en elke zondag met zijn kerkgang.

Hij strijkt even met zijn hand over z'n voorhoofd. Hij verdraagt spot en hoon, modder en stenen, klantenverlies en onrecht omdat God het wil en omdat hij zijn geweten zuiver wil houden - maar, ja: dwaas die hij is - dwaas -

God is het die regeert! Moet een vrouw, een zwakke vrouw hem dat nu nog leren? Er glijdt een glimlach over zijn doorploegd gezicht; hij loopt ineens op haar toe; hij strijkt met zijn hand over haar grijzende haar, dan kust hij het stille, lieve gezicht van zijn vrouw -

God schenkt altijd hulp als wij aan het eind zijn, denkt hij, en het is alsof het benauwde wegvlucht. God is met ons, hiervoor prijst de mens zijn God, anders zou de weg voor hem te veel zijn....

23

In juli doet Teunis eindexamen en slaagt voortreffelijk. In een stralende stemming stormt hij het huis binnen, zwaaiend met zijn verovering. ''Ik heb de akte,'' schreeuwt hij zijn blijdschap uit. ''Ik heb het! Ik ben klaar, ik ben onderwijzer!''

Hij vliegt zijn moeder om de hals, kust haar, wat moeder ietwat in verwarring doet lachen, want zo kusserig is de familie niet, daar moet iets bizonders voor nodig zijn.

''Ik ben onderwijzer!'' Teunis wrijft zijn handen. ''Jonge, jonge, wat heb ik daar en zin zin - lessen voorbereiden, kinderen sommetjes laten maken, breuken en delen, aardrijkskunde en geschiedenis -''

''Zorg eerst maar dat je een school hebt,'' onderbreekt vader de plannen, ''jij loopt altijd veel te hard van stapel.''

''In een wip heb ik een school,'' profeteert Teunis. ''Had Henk niet in een ommezien een winkel plus baas? Zal hij straks niet in een wip een eigen winkel bezitten annex muziek? Is Peter niet ijverig opnieuw aan de studie begonnen? En nu u weer.''

Verbeek schudt bedachtzaam het hoofd. ''Ik begrijp niet dat jullie zo lichtzinnig kunnen praten. Dat juicht en jubelt er maar op los alsof alles een pretje is.''

''Ik vind het leven niet zo vervelend,'' betuigt Teunis, ''ik krijg een klas met kinderen en reken maar dat we plezier zullen maken.''

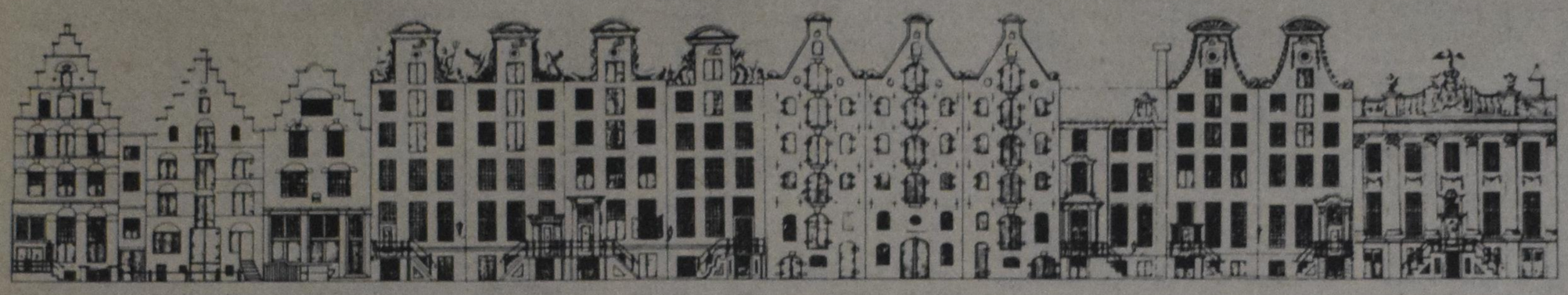
''De kinderen worden jou toevertrouwd om hen klaar te maken voor het leven,'' herinnert vader. ''Je zult werkelijk ernstiger moeten worden, mijn zoon.''

Teunis trekt een gezicht tegen Henk, die even boven de krant uitkijkt om de inzichten van zijn vader te onderstrepen: ''Ik ben het gedeeltelijk met vader eens: je doet of je zelf nog een schooljongen bent.''

Teunis schuift een stoel bij. ''Ja, moeder, graag koffie - wat ben ik zonder koffie? De rede van mijn vader en broer is hard - heus: ik zie de ernst echt wel en zal mijn gezag handhaven maar om nu met een zwarte pandjesjas en hoge hoed door het leven te gaan om voortaan alleen gedegen taal te uiten en niet verder te komen dan een uitgestreken glimlach...'' Hij schatert het uit.

Vader ziet hem met enige verbijstering aan. ''Waar zit je verstand toch, jongen. Vergeet je verantwoording niet: je krijgt op 's Heren tijd en wijze een klas met kinderen - die moet je voorgaan in een degelijke levenswijze en door voorbeelden hen brengen naar een goed en christelijk leven. Denk er aan: leringen wekken, voorbeelden strekken.'

Teunis zucht diep. ''Mijn vader is een wandelende waarschuwing en spreukenzegger.''



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Notes of Thanks

VIJN: Mr. & Mrs. Vijn (nee Klaver) praise God from whom all blessings flow, and thank their children, relatives and friends for the tokens of love received on the occasion of their 25th wedding anniversary.

Births

BANDSTRA: With thanks to God we are happy to announce the birth of our first child, a son, JOHN RYAN, born August 19, 1977. First grandchild for Mr. & Mrs. Ken Wedell of Fond du Lac, Wisconsin, and second grandchild for Mr. & Mrs. John Bandstra of Smithers, B.C. Second great grandchild for Mr.& Mrs. Jan Bandstra of Friesland, The Netherlands. Happy parents are John & Bev Bandstra, 1007 Empress Avenue, Victoria, B.C. V8T 1P1

EISSES: Mr.& Mrs. James Eisses have received a beautiful gift from the Lord, a son, AARON JAMES. A little brother for Rebecca Dawn. Second grandchild for Mr.& Mrs. Henry Van Rooyen, Beamsville, Ont.; 23rd grandchild for Mrs. Anne Eisses, Truro, N.S.; 2nd great grandchild for Mr. & Mrs. Walter Kloostra, Chatham, Ont.and Mr.& Mrs.Dirk Van Rooyen,Forest,Ont. He was born Aug.19, 1977, R.R.#1, Debert, Nova Scotia, B0M 1G0

HAGEN: Psalm 127:3, "Lo, children are a heritage of the Lord." With thankfulness to God the Creator of life, we announce the birth of our son, DANIEL CONRAD born Sept.3, 1977. Thankful parents are Fred & Janet Hagen. A little brother for Gerry and Melanie. 15th grandchild for Mr.& Mrs. Gerrit Otten, Beamsville, Ont., 16th grandchild for Mr.& Mrs. Conrad Hagen, Hamilton, Ont. Box 6, Site 3, R.R.#3, Cochrane, Ont. P0L 1C0

MUIZELAAR: "God is life; life is beautiful." With great thanks to the Giver of life we announce with joy the birth of our fifth daughter TANYA DOMINIQUE. Happy parents are Dave & Jane Muizelaar,
A sister for Dorothy, Heidi, Gloriánna, Erica. R.R.#1, Jarvis, Ont.

POSTUMA: God, our Creator and Redeemer, has enriched our lives with the birth of our daughter
MICHELLE ELISABETH.
Sept. 12, 1977.
Rev. and Mrs. John Postuma, 508 Forkes Road W., Welland, Ont.

TERPSTRA: With thanks to God, the Creator of life, Pete & Hennie are happy to announce that God has entrusted in their care a precious daughter MELISSA JESSICA, born August 27, 1977. Fourth grandchild for Mr.& Mrs. K.Fluit, Wellandport, and Mr.& Mrs. C.K.Terpstra, Niagara Falls. Welland, 538 Forkes Rd. L3B 5K8

Marriages

AUKEMA-PEERBOLT: Mr.& Mrs. Jeen Aukema of Dresden, Ont. are pleased to announce the forthcoming marriage of their daughter HELENA JANET to TIMOTHY WAYNE, son of Mr. & Mrs. Morris Peerbolt of Holland, Mich. The wedding ceremony will take place on Oct. 8, 1977 at 3 p.m. in the Chr.Ref.Church of Dresden, 956 Mooney St., Rev. Harry Downs and seminarian Mr. Bill Renkema will officiate. Future address is 958 Columbia St., Holland, Mich.U.S.A

BOER-SMITH: Mr. & Mrs. Tony Boer of Wyoming, Ont. are happy to announce the marriage of their daughter CATHY to MARK SMITH son of Mr. & Mrs. William Smith of Croton, Ont. The ceremony will take place D.V. on Saturday October 1, 1977 at 4:30 p.m. in the Christian Reformed Church, Wyoming, Ont. Rev. S. Van Daalen officiating. Future address: 536 Platt's Lane, Apt.24, London, Ont.

HOGETERP-IRWIN: Mr. & Mrs. G.Hogeterp of R.R.#1, Jarvis, Ont. and Mr.& Mrs. W. Irwin, R.R.#4, Cayuga, Ont. are pleased to announce the marriage of their children KARL WILLIAM HOGETERP to LYNNE SUSANNE IRWIN. The wedding will take place, the Lord willing, on Saturday, September 17, 1977 at 3 p.m.in the First Baptist Church of Dunnville, Ont. Rev. R. Hawkins officiating. Future address R.R.#2, Nanticoke.

KAASTRA-VANDENHEUVEL: Mr.& Mrs. Sid Kaastra of Clinton, Ont. and Mr.& Mrs. Kase Vanden Heuvel of Goderich, Ont. are pleased to announce the forthcoming marriage of their children HELEN and LAURENCE. The wedding ceremony will take place the Lord willing on Friday Oct.7, 1977 at 7 p.m. in the Clinton Chr.Ref.Church Rev. A.VandenBerg officiating. Future address R.R.2, Goderich, Ont.

Anniversaries

1952 1977
Zwaagwesteinde Hamilton
"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."
Ps.32:8

On Sept.23, 1977, with thankfulness to the Lord we hope to celebrate the 25 th wedding anniversary of our dear parents
HENK POSTMA
and
JELTJE POSTMA-POSTMA
Ted,
Garry & Marietta
Jackie & Gerry
Ricky

Reception on Friday evening, Sept. 23, 8 p.m. at Calvin Christian School, Hamilton. Home address: 204 Terrace Dr., Hamilton, Ont. L9A 2Z1

With joy and gratitude to our heavenly Father we hope D.V. to celebrate on Sept.16, 1977 the 40th wedding anniversary of our dear parents
SYTSE ZWAAGSTRA
and
HENNY LEENE

Ermelo 1937 Washago 1977

Their thankful children and grandchildren
Wim & Corrie Slaman: Suzan, Helen
John & Frances Vandervinne: John, Sidney, Joy, Grace, Joanne
Home address: 3 Severn Pine Cr., Washago, Ont. L0K 2B0

Anniversaries

Sappemeer Edmonton
We thank God for the 40 years of marriage given to our parents
JOHN and ALICE VANDERVELDE
nee Moesker
Edmonton — Jake & Tineke Vandervelde
Toronto — George & Bea Vandervelde
Edmonton — Cor & Freda Vandervinne
Harry & Mary-Ann Vandervelde
John & Karen Vandervelde
Dordt College — Sandra Vandervelde
and their 15 grandchildren

Obituaries

Na een geduldig gedragen lijden heeft de Here tot Zich genomen op 4 sept.1977 mijn innig geliefde vrouw, onze zorgzame moeder, grootmoeder en overgrootmoeder
IEKJE ALTENA-POSTMA
op de leeftijd van 81 jaar.
Psalm 103, onberijmd.
Zij verlangde om naar de hemel te gaan.
Bonne Altena
Drachten — Marcus & Jantje Altena
Jo Altena-Nawijn
Heerenveen — Meintje & Jappie Visser
Mount Hope — Flippus & Janke Altena
Leeuwarden — Linze & Gretha Altena
Hamilton — Hinke & Piet Brouwer
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On Sept.3, 1977 the Lord took unto His eternal home, His child, our dear brother and brother-in-law
STEVE VAN DER KOOI
at the age of 47. Psalm 23
Toronto — Mr.& Mrs. Harry De Jong
Brantford — Mr.& Mrs. Jack Van der Kooi
Listowel — Mr. & Mrs. Dick Miedema
Dunnville — Mrs. Sieta Verkuyl-Van der Kooi
Newmarket — Mr. & Mrs.John Weening
Bradford — Mr.& Mrs. Joe Van der Kooi
Dunnville — Mr.& Mrs. John Keen
Nashville,USA — Mr. & Mrs. Robert Van der Kooi
Orangeville — Mr.& Mrs. John Van der Kooi
nieces and nephews

Op 16 augustus 1977 nam de Here plotseling tot Zich ons medelid
MRS. W.BRUINS
in de ouderdom van 74 jaar.
Dat de Here Mr. Bruins en familie mag sterken in dit verlies.
Bijbelkring Drayton

On September 3, 1977 the Lord took unto Himself after a lengthy illness our dear daughter-in-law, sister-in-law and aunt
WILMA SCHUURMAN
nee Van der Kwaak
beloved wife of Dirk Schuurman
Andijk, Neth.— Mrs. E. Schuurman
Toronto, Ont.— Harry & Mary Roelfsema
Arnhem,Neth.— Ep & Jannie Vastenburg
High River, Alta.— Marijke Schuurman
Willowdale,Ont.— Bill & Corrie Nagel
Taber, Alta.— Cor Schuurman
Waterdown, Ont.— Henk & Alice Schuurman
St.Thomas,Ont.— George & Trix Lassche
Oldenzaal, Neth.— Charles & Truus Wallien
Velp,Neth.— Jan & Ge Van Aken
Toronto — Fred & Nellie De Jong
nephews and nieces

Obituaries

It pleased the Lord to take unto Himself on Saturday September 3, 1977, after a lengthy but patiently born illness His child, my wife and the children's mother
WILLEMINA SCHUURMAN
nee Van der Kwaak
in her 51st year. 2 Tim.4:7, 8
Dirk Schuurman
Evan, Janice, Clarence, Eric
R.R.#1, Brownsville, Ont.
The funeral service took place at the Chr.Ref.Church of Aylmer on Sept. 5, 1977. Rev. W.Renkema end Rev. N.VanderKwaak officiating.

Personal

Sincere Chr.Ref.widow, mid 50, in S.W.Ontario, wishes to correspond and meet Christian gentleman, semi-retired with sense of humor. Letters to Box 4219, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3

Sincere Christian Reformed Lady, mother of 3, would like to correspond and possibly meet gentleman of same faith. Age 38-45. Interests: music and gardening. Letters to Box no. 4220 of Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L3R 4L3

Pulpit Supply

DUNNVILLE: The Bethel Christian Reformed Church of Dunnville, Ontario, Canada, invites C.R. pastors and candidates for the ministry; interested in serving as pastor in this vacant congregation. To reply in writing or by telephone to the clerk: Richard Hoekstra, R.R.#1, Dunnville, Ontario, Canada N1A 2W1, Tel.(416) 774-4424 (after 6 p.m.)

Maranatha C.R.C., Calgary, Alta., invites any C.R. pastor, candidate for the ministry or seminarian interested in serving as stated supply to reply by phone or letter to Mr. Peter Mol, P.O. Box 3250, Stn. B., Calgary, Alta., Canada, T2M 4L9. Telephone (403)288-8019. Length of term, duties and salary are negotiable. Furnished house, utilities and telephone will be provided.

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Nes Ammim: a service of love in Israel

A row of thick-walled houses where married couples live with their children. They eat and sleep in their own homes together. This makes the moshav different from a kibbutz. These buildings were provided for by churches in Holland.

If you are interested in Israel and the Jews, a fine pocketbook entitled: Nes Ammim: een Christelijk experiment will enlighten you tremendously. If you have not as yet seriously thought of what God may be doing in Israel it will at least give you some insight and awaken your interest. This is all on one condition, that you are able to read Dutch. The book tells how God has been blessing efforts to build bridges between Jews and Christians over the horrifying chasms which have been carved by Christians since the exile of the Jews in 70 A.D. It is a first hand account by the present pastor of the settlement, Rev. Simon Schoon.

Since 1964 Christians in Nes Ammim have chosen consciously to live among the Jews in order to show positive Christian service in the name of Messiah Jesus to the people of God's promises in the country of Israel. It can be best described as a deaconal service; a service project to Israel. It is motivated by love for the people of God's original promises, a love which does not shun challenges and sacrifices. It is in this settlement that Jew and Christian as well as Arab are meeting each other and try to find ways to communicate effectively; and in an atmosphere of trust so as to get insight into each other's viewpoint and belief, treating each other as people whom God loves.

Although the Christians show solidarity with Israel they do not idealise the present day Jew, or laud all the policies and actions of the government. They do not ignore the problems of the Arabs and Palestinians and at times they even criticize. They allow themselves to be involved with them as time goes on and God gives the opportunity. Important Israelies even tell them that Christians from the west cannot help Israel unless they also help build bridges between Jews and Arabs. I appreciated the deep honesty acknowledged by the fact that at times that there are no clear answers, sometimes none at all. Here Jews and Arabs and Western Christians are trying to travel the road together as they hope and pray for God's pointers. A whole chapter is dedicated to the Jewish-Arab relations.

What made me really think and what in fact stirred me is the following citation which I have translated quite freely into English: "We need a clear and definite place for Israel in our Christian theology. For we cannot ignore the horrifying reality that the less Israel was considered in Christian theology, the less place was allowed for Jews to live on earth... Paul had great anguish and sorrow in his heart for them, and could wish that he were cut from Christ and be accursed for the sake of the Jews. (Rom.9:2,3) This was because he saw the deep divisions develop between the gentiles in the church and the old people of God. But it hurt him, it was a cross to bear. Yet that which disturbed Paul greatly was accepted as a matter of fact by the church: Israel is finished as far as the church is concerned. The church claimed itself to be the true Israel and also claimed all the privileges. The anguish of Paul was forgotten. And the injunction of Paul in Romans 11:14 to the gentiles to make the Jews jealous of their having Christ has been turned topsy turvey by the church: instead many gentile Christians have written dark pages in the history of God's people..."

I feel that Rev.Schoon hits the root of a deep problem since church history bears witness that Jews were used as scapegoats and have been persecuted because theology taught they had no place any more in God's redemption plan, except perhaps somewhere at the bottom of the ladder of the human race.

The Christian moshav does not work from the principle of evangelism or mission, but of service, diakonia, to the Jews who have returned to their land of promise. There is a principal difference between bringing Christ to Israel and other nations. Christians and Jews are praying to the same God, use the same old Testament. This does not mean that there are two ways to come to salvation, that is, one through Judaism and the other through Christianity. There is only one way to salvation: Jesus Christ . But there are various ways to come to Christ. For the Jews, this is via the Old Testament since they are still in a certain way God's covenant people.

The first chapter of the book leads you through the fascinating history of the Christian moshav. The following chapter describes life in the communal settlement and refreshingly puts you right there through interviews with the young people who live there. Rev.Schoon often uses those interviews and thereby, makes the book the more interesting reading.

A few questions in this chapter with partial answers to give you some idea: Q. "Some of you had opinions of what the relationship between Jews and Christians should be. Since you have been here, has any of that changed?" A."I discovered that Christianity could not have been without the Jews. That is where the roots of our faith come from." Q. "Had you ever learned something of the Jewish feasts? Did they have any impact on you?" A. Yes, definitely. Particularly when the last war started, on the day of Atonement, it put me to thinking." Q. "How do you experience normal life in a community like Nes Ammim?" A. "You simply are living intensively here with the people. You have to accept the other as he is. You cannot pretend to be someone else than you really are."

There is an important difference between kibbutz and a moshav. The moshav is like the kibbutz based on collective housekeeping and communal possessions with the exception that in the moshav every family takes complete care of itself and is responsible for its own children. Nes Ammim is a moshav.

The next three chapters are called: "No Mission but Service", "We Want to Be Bridge Builders", and "A New Phase Has Begun." In those well documented and much illustrated chapters you receive a more systematic insight in the why and how of this service to Israel. You get in touch with the questions and responses of some of today's Jewish leaders to this Christian service in the present state of Israel. This response certainly is not the sort of opportunism of which Jews have often been accused, but a result of transformation. One of them tells how he experienced reconcilliation in a most dramatic way at Nes Ammim since he could for the first time after World War II embrace a German as he had learned to love him there. In another chapter you go through the struggles and experiences of young Jews who search for identity as their first enthusiasm for the state of Israel has diminished and they are keenly asking questions about the goals of Israel. A Jewish woman journalist expresses jealously that there are Christians in Israel who have more sure faith in the destiny which God has for Israel than she felt she had.

The last four chapters are entitled: "An ecumenical experiment; Idealists or more than that? What others say about us; and: Together towards the coming of God's Kingdom". Let me give you some glimpses from those chapters: "In Nes Ammim you cannot be someone else than you are during the week". "Through small things, tiny indications, almost unimportant reactions I began to feel something of the Jewish soul, of his wisdom and realism." "The secularisation of the Israelies of today is a tremendous problem." "We are here in touch with the roots of the Old Testament and of early Christianity." "We as Jews may never oppose minority groups since we always have to remember that we were slaves once ourselves in Egypt." "Jews and Christians are here in Israel facing each other for the first time in history in a way which is not dangerous for the Jew." "The only power Christians have here is the power they possess in the Lord." "We cling to the prophetic vision that spiritual birthright comes to all nations which finds its seat in Zion." "It is even available for Rahab and Babel, Psalm 87."

The book is written in a very clear and simple style. It will fascinate you from the beginning to the end. It will stimulate your thinking and challenge you to travel along this unique way of showing Christ as Messiah to the Jews. The 16 actual photographs help you be in visual touch with it all. If you ever have been thinking of going for a trip to Israel, reading this book will help you decide to make a visit to this Christian moshav and see for yourself first hand. I highly recommend this book to anyone who has some feeling and concern for Israel.

One of the old but cozy homes built in the 60's which houses two single volunteers. They eat in a communal dining hall. Note the two different sorts of cacti in front, and the lush, shadow-providing vinelike tree.

NES AMMIM: Een Christelijk experiment in Israel by Rev. Simon Schoon, Zomer en Keuning, Wageningen; Price f 13.50, 142 pages, paperback, 16 pages of photographs.

EVENTS

Agriculture

Continued from page 8

For our organization to declare itself as Christian carries with it some compelling implications. I believe these implications, when they are worked out, give direction toward defining the third option. Especially, the recognition of Christ as the head of the unity of mankind as it comes to expression in the organization of the C.F.F. Our task (sometimes referred to as our office) is Christ's gift of love to us so that we may serve him by caring for each other and nature. That is our office. The gift of our assigned responsibility implies the bestowing of a right to perform a task. There is a two-way line of authority drawn here. He bestows on us authority over creation and we may respond positively in love to him as our personal head. We have the gift of authority to assign the gifted among us as leaders. Leaders have particular authority from Christ, the head of the body, to serve to enhance the application of the authority of the individual members of the body. The authority of the people remains central at all times.

Our personal authority aL ways rests in Christ as does the particular authority of leaders. Both are answerable to Christ and the people. Here lies a strong imperative for political office as well.

By following these norms in the realm of labour we should see that the meaning of work is restored when management understands that its position of authority implies that it must serve the worker by giving him a share in its profit. The worker responds by respecting the leadership of management. Notwithstanding the gross distortions of these norms evident on the job redemption must be sought along these lines. Management and labour should be co-workers.

Much the same can be said about the citizen to government relationship.

Part of the third option is to bestow a blessing of trust on those who have been placed in a special office to lead us.

The particular task of political office in parliament is to implement justice. Its concern should be to care for the citizen so that he is liberated from any form of social oppression.

It is the C.F.F,'s task to define how this is happening and to explain the destructive effect of harmful policies. C.F.F.must call for a stop to rampart consumption resulting from a commitment to a definition of human growth in terms of constant expansion of the industrial sector. C.F.F. must present an alternate model for agriculture based on a definition of human growth on Christian principles.

Next time: Suggested Guidelines Toward a Liberating of Agricultural Policy.

1952 25th Anniversary 1977

Bethel Christian Reformed Church
Saskatoon, Saskatchewan

On Oct.29 and 30, this occasion will, the Lord willing, be celebrated in the following manner:

Saturday Oct. 29, 1977, 7 p.m.

Dinner for all members (over age 15) and former members, followed by a special program.

Place: Harvey's Catering Service, 1515 8th Street East, Saskatoon

Sunday, Oct.30, 1977

Celebration services 11 a.m. and 7 p.m. Former pastors participating

Former members and friends are invited to come and share in our joy and thanksgiving.

For overnight accomodation and/or dinner social, please contact Mr. H.DeNie, 2105 St.George Ave., Saskatoon, S7M 0K6, before Oct.15, 1977.

1952 1977

"WITH THANKS TO GOD"

The First Christian Reformed Church of Calgary

is celebrating its

25th Anniversary

Saturday Oct.15: 8:00-10:00 a.m. Pancake breakfast at the Calgary Christian School
8:00 p.m. Special Anniversary Program at the Calgary Convention Center

Sunday, Oct. 16: Morning Services: 9:00 a.m. Rev.A.Van Eek
11:00 a.m. Rev.C.Schemper

3:30 p.m. Combined Anniversary Service - Rev.T. Hofman at Grace Presbyterian Church

We extend a special invitation to all friends and former members to join us in these celebrations. Accomodations will be provided upon request. For information contact: E. Vanderveen, 335 Glamorgan Cr., S.W., Calgary, Alberta. T3E 5B7

25th Anniversary

THE FIRST CHRISTIAN REFORMED CHURCH OF VICTORIA, BC

On Thanksgiving weekend the congregation plans to celebrate this joyous event in praise and worship to the Lord for His faithfulness during these years.

FRIDAY, OCTOBER 7th

Social evening to be held in the dining hall of the University of Victoria at 7.30 pm.

SUNDAY, OCTOBER 9th

Worship Service at 10.30, Rev. P.W. De Bruyne
Worship Service at 7.00 in the Dutch language, Rev. R.W. Popma our first pastor.

MONDAY, OCTOBER 10th
(Thanksgiving Day)

Grand Hossana Service to give thanks to the Lord for all blessings received.

A warm invitation is extended to members and friends who moved away to join us in these celebrations. For lodging and further in formation contact: Mr. J. Tol, 4522 Hughes Road RR #3, V8X 3X1, Victoria, BC.

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The First Christian Reformed Church of New Westminster, B.C.

hopes to celebrate its

25th Anniversary

on Saturday, Oct.15, 1977, and Sunday, Oct.16, 1977

Mindful of all the blessings which the Lord has given during this period of time.

On Saturday, Oct. 15, a social evening will be held in the Queen's Park Arenex, New Westminster, at 7:30 p.m.

On Sunday, Oct. 16, the anniversary will be marked by services of thanksgiving and rededication in which former ministers will participate.

Former members and friends are cordially invited to join us in the celebration.

CALENDAR

Sept.16	Schaeffer will be shown in Chatham, Ont. for five consecutive Fridays, beginning Sept.16, at 8 p.m. in St.Ursula's Auditorium, 426 Lacrois St., Chatham
Sept.17	20th Annual Convention of the Sunday School Teachers Association in Bowmanville
Sept.18	The television program What Is Truth, featuring Charles Templeton and four panelists, will meet with Gerald Vandezande to discuss Christian political action and related issues. The program will be telecast on CFAC - Calgary on Sunday, Sept.18; on CITV-Edmonton on Sunday, Sept.24; and on CFEC-Saskatoon and CHCH-Hamilton on Sunday, Oct 2. Prairie viewers should check local listings. The Hamilton program will be telecast at 10:30 p.m.
Sept.24	All-Ontario fall rally of the Christian Labour Association of Canada, Woodbridge Distr.Christ.High, Toronto, 9 a.m. Speakers: Prof.Dr. Willem Albeda and Rev.Jack B.Vos
Sept.26	Prof.Dr.Willem Albeda on "What's happening on the Dutch labour scene?" 8:00 p.m., Willowdale Chr.Ref.Church. AACS Public Lecture.
Oct.1	Sunday School Convention for Eastern Ontario to be held on Sat. Oct.1, at 9 a.m. in Ottawa, Ont.(Calvin Chr.Ref.Church)
Oct.15	Annual meeting of the Committee for Justice and Liberty Foundation in Toronto. Guest speaker Dr.E.F.Schumacher, author of Small is Beautiful.

Speaking tour of Dr.Michael Ruiter

Dr. Michael Ruiter. newly elected executive director of the National Union of Christian Schools, will be touring Ontario during October meeting with school boards and PTAs. The schedule is prepared in conjunction with the Canadian Christian Education Foundation.

Oct.3	Wellandport, public meeting, 8 p.m.
Oct.4	Dundas, Calvin Chr.School, Niagara Principals' Club,1.30 p.m.
Oct.4	Dundas, Calvin Chr.School, public meeting sponsored by Dundas and Burlington Chr.School boards, 8 p.m.
Oct.5	London, London Parental Chr.School, Chatham Principals' Club, 2 p.m.
Oct.5	Aylmer, Aylmer Chr.School, public meeting 8 p.m.
Oct.17	Bowmanville, Knox Chr.School combined school boards of Oshawa, Knox and Durham High, public meeting, 8 p.m.
Oct.19	Barrie, Barrie Chr.school, combined Barrie and Collingwood school boards, 7.30 p.m.
Oct.19	Rexdale, Timothy Chr.School, Toronto Principals' Club 1 p.m.
Oct.20	Brockville, Brockville Chr.School, Eastern Ontario Principals' Club, 1 p.m.
Oct.24	Sarnia, Sarnia Chr.High, combined Wyoming, Sarnia Parental, Sarnia Lambton High, public invited, 8 p.m.

Schaeffer Film series

The ten week film series How Should We Then Live? is being shown at the Toronto (Rehoboth) CRC, 800 Burnhampthorpe Rd., Etobicoke from Oct.3 to Dec. 12. The series is being shown on ten consecutive Mondays and includes such topics as the Roman Age, the Middle Age, the Renaissance , the Reformation, the Revolutionary Age, the Scientific Age, the Age of Non-reason.

Next Issues of CC:

DATED	MAILED	AD DEADLINE
Sept.23	Sept.21	Sept.19
Sept.30	Sept.28	Sept.26
Oct.7	Oct.5	Oct.3

BOOKS

Trudeau's Canada: Truth and Consequences , by Philip C. Bom, published by Guardian Publishing, St.Catharines, Ont.; 176 pages; p.b. $3.25

Reviewed by Ben VandeZande political editor of Cavinist Contact

This tackles a topic that will come to be of increasing importance for all of us, namely the thought and actions of Prime Minister Trudeau. He is significant in that he has (re)shaped Canada's life in the last ten years and has a vision for what Canada could become.

There is much to recommend this book. Mr. Bom struggles to uncover Trudeau's basic philosophy of politics and his goals for the future. Such a study is essential in a time when politics are considered to be divorced from principles. To have an author attempt to reveal such principles at work is a bonus and to have it done by a christian is a real plus. Few christians will take the time to piece together a political philosophy of a person and a period of our recent history. Certainly each of us have our (naive) impressions of who Trudeau is or what he stands for but rarely is that based on the kind of research effort which includes Mr. Trudeau's writings as this book does.

Mr. Bom uses most of Trudeau's writings from the time period before he became Prime MInister and also many of his speeches after 1968. (Unfortunately, the author has never taken the opportunity to discuss his evaluations personally with the Prime Minister - something that is crucial in understanding fairly a contemporary's thought and action.

The opening chapter states the thesis of the book: ''From his (Trudeau's) radical perspective, he is restructuring the political, social and economic institutions of Canadian society,'' and ''....one can assume that he has remained socialist-oriented and has not accepted the traditional liberal philosophy and perspective of society.''

Since it would take too much space to summarize what is contained in each of the chapters in the book,allow me to list some topics and leave it to you to read the specifics. Mr.Bom analyzes topics such as: Trudeau's radical restructuring of Quebec society with confrontation politics; the attempt to replace participatory democracy with an elite supergroup who would plan our future independently outside of parliament; Trudeau's emphasis on scientific planning; the drafting of a new constitution and a charter of human rights; the goal of a new economic order with a belief in internationalism and a world order; the development of Trudeau in the direction of democratic socialism; the drift of world history to the left and Trudeau's embracing of Russia, China and Cuba; de-emphasizing of a positive relation between Canada and the U.S.; the centralizing of control and decision-making; Trudeau's goal of a new man and a new society; the supporting role of the media towards Trudeau; and the meaning of Trudeau's just society.

The basic flaw in the book is that Mr. Bom does not take the time to develop his own framework from a christian perspective. It is in this sense that the book lacks ''personality''. Mr. Bom, instead of developing a critical framework, adopts the status quo and judges Trudeau from that viewpoint.

The weakness lies in that when you take your stand in the present you have no standard by which to judge new directions except the present. To do this would mean that the present is about as close to the truth as we can get. And so, in comparison to today Mr. Bom says Trudeau is leading us in a leftist direction. While that may be true on some points it cannot be defended that all of Trudeau's moves for more state involvement are necessarily socialist. What is more to the point, accusing Trudeau of many things often smacks of mud-slinging in order to arouse fear in a reader.Instead of that I had hoped Mr. Bom could provide us with a positive framework from which to evaluate genuinely, whether Trudeau's direction is right or wrong.

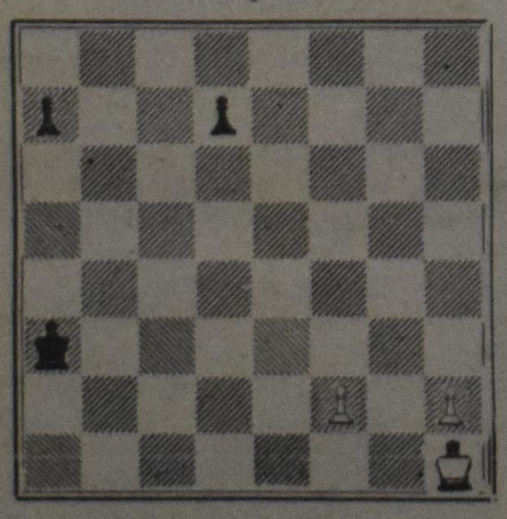
That is a basic problem this book has. However, I would suggest reading the book will at least broaden our horizons as to what has gone on in Canada for the last ten years. Besides, a perspective does not fall from the sky. The reading of this book will at least point out the need for an alternative in Canadian politics.

CHESS

Editor: Pete Layer

A Pawn endgame study

Grigorjew 1930
3



3
White to play and win

This piece of art shows that a solution can be simple and beautiful. There is nothing complicated about the idea either. If White advances his Bishop Pawn Black must move his King back (moving his Queen Pawn does nogood since White queens with check before Black's Pawn does.) If White advances his Rook Pawn, Black must move his Queen Pawn (Black's King can't get back in time.)

It seems a certain draw, yet watch:

1. P-B4, K-N5
2. P-R4, P-Q4.
3. P-B5, K-B4
4. P-R5, P-Q5
5. P-B6, K-Q3
6. P-R6, P-Q6
7. P-B7, K-K2
8. P-R7, P-Q7
9. P-B7/Qch., KxQ
10. P-R8/Qch., and wins

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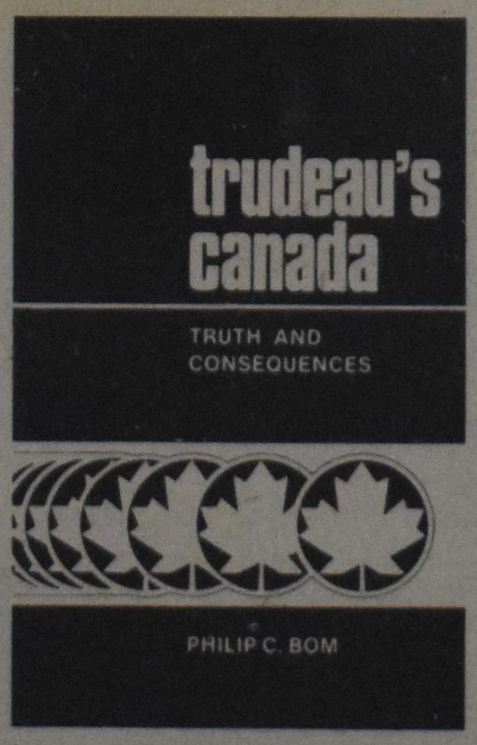
AACS, 229 College St., Toronto M5T 1R4

Trudeau's Canada $3.25



Trudeau's Canada: Truth and Consequences provides a critical perspective on the Prime Minister's social philosophy and goals for Canada. It explains how his politics of confrontation has transformed not only Quebec, but also the Liberal party and Parliament.

The author, Philip Bom, analyzes issues such as Trudeau's commitment to federalism, language equality, and freedom of the press. The well-researched study clarifies the confusion concerning the Prime Minister's economics and his Just Society, as well as his industrial and international strategy for a new economic order.

The author includes from the facts he has gathered that Prime Minister Trudeau cannot be our national saviour, a role in which many have placed him.

■ **''Bom writes vividly....''**
''You will find this analysis highly readable and informative....''
Professor John Redekop, chairman of political science at Wilfrid Laurier University

■ **''Everyone will be able to rewrite his own impression of Trudeau, but it will be done in a different way after having read this book.'' (Chacun pourra refaire ''son'' Trudeau; mais ce d'une facon differente apres avoir lu ce livre).''**
Political science professor Gerard Bergeron of Laval University

■ **''It will alert all who [read it] to the political consequences of what will be Trudeau's Canada!''**
Robert Thompson, former P.C.member of Parliament and presently professor of political science at Western College, Langley, B.C.

Guardian Publishing, 99 Niagara St., St.Catherines, Ont.L2R 4L3

BOOKS

The way it was: a book about the passing of Dutch farmlife as we once knew it.

Te hooi en te gras by Rien Poortvliet, published by Van Holkema & Warendorf, Bussum, Oct. 1975

Reviewed by Harry de Vries, staff member at Calvinist Contact.

Perhaps you still have some memories of the way it was on the boerderij in the old country: the buying and selling of livestock at the market and making of wooden shoes, the harnassing of the horses for their daily work, the klepbroek de bedstee, de molen; en de dominee on his bike. You'll find it all recorded for you in Rien Poortvliet's book **Te hooi en te gras.**

Poortvliet spent part of his youth on his Ome Dirk's farm. He learned to eat "de prak met uitgebakken spekkies", to love the odour of the drying fruit up in the attic where he slept, and to acquaint himself with the Flakkese dialect of Dirksland. Most of all, he thoroughly enjoyed himself; so that he came to love the farmer's way of life. Many years later he returned to the country-side and captured this way of life in all its aspects in his drawings and watercolours.

This collection of drawings is done in such an intimate way that the drawings are, for the most part, actual representations of things and events that Poortvliet personally witnessed. He travelled to a distant farm just to be able to see a team of four horses in harness ploughing a field. You will find them in his book. On some occasions he was called out of bed by farmers to witness a sow giving birth or a calf being born. That is represented too.

Poortvliet is no average "tekenaar". His illustrations are true to life and his characters are individuals with their own smiles, grimaces, or looks of astonishment. Maybe that is due to his love of farm life and the farm people themselves but obviously also because of his ability to draw and colour well. And I would also dare to say, that he has a deep understanding of the Dutchman, something which is evident in the final drawings and sketches in this book.

Parts of the book, which is almost entirely made up of the drawings, are detailed, graphic accounts of events that make up part of the farmer's life. There is a section of ten pages on the buying and selling of cattle, which includes the examination of various types of cattle, the preparation for sale, bringing them to market and discussing their good and bad points with other farmers, the "handelen" or bidding, and the traditional way of "marking" the purchased cattle.

Among other graphic chronologies is the dressing of a lady from Staphorst, to name one of several typical Dutch costumes that are illustrated.

If you didn't know that there are various types of farm buildings typical to different parts of the Netherlands, you will be aware of them after reading this book. If you are interested in the shoeing of horses, or the way operations are performed on different animals, this book is also for you.Then there are also the numerous small-town churches, the people walking to them, sitting in them, sleeping in them as well as the dominee on his pulpit and on his bike.

The price of the book is $22.75, but it's worth it, because there is no other book on the market that has recorded for us and for our offspring in such a remarkable way the passing of this way of life. Incidentally, it has only been in print for about a year and has already sold in the neighbourhood of 200,000 copies. It is available from Speelman's Bookhouse, 351, Albicn Road, Rexdale, Ont. M9W3P3.

Other books by
Rien Poortvliet

Jachttekeningen $13.75

Poortvliet in honderden tekeningen en illustraties over het jachtleven

Hij was een van ons $22.50

Het leven van de Here Jezus in de Evangelien uitgebeeld in schildering en tekening met pakkende tekst. In kleurendruk. 22-27 cm.

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TE HOOI EN TE GRAS
by Rien Poortvliet

A book that has captured in a personal and moving way all aspects of the Dutch farmer's way of life. It is a history book that recalls for you and yours a past way of life that could be recorded in no other way.